

JAPAN AT THE MIDCENTURY

LEAVES FROM LIFE

By

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TO

*The heroic Japanese comrades of the Cross
who fearlessly stood by during our long
lean months of internment.*

*Fifty cents of the price of this book will go
as a contribution to the Kwanto (Baptist)
University Chapel Fund Yokohama.*

F O R E W O R D

Since the turn of the century (1901) the author has been an entranced from-the-inside observer of the kaleidoscopic scene in Japan. He witnessed her spectacular flight from an unknown hermit existence to the dizzy heights where she sat as an equal among the Great Powers. He saw her tragic debacle to the status of a conquered nation, occupied and ruled by alien powers. With wide-eyed wonder he has watched her phoenix-like rise out of the ruins in which she was submerged at the close of World War II.

For a decade and more the West was so absorbed with the Japan of horns and claws—The Japan of the Military Clan—that it lost sight of the potentialities of The Japan of the People. At long last that Japan has come to her own and is a candidate for our understanding and good will. In the midcentury alignment of nations her destiny is mysteriously intertwined with that of the peace loving nations East and West.

Goodwill must be built on understanding. The contents of this volume were gleaned from the laboratory of life. They are the saga of the pilgrimage of the Japanese people from the hedged-in frozen life-patterns of Feudalism to the freer expansive ways of nascent democracy.

These gleanings give penetrating insights into the psychology, the genius, the unquenchable spirit and the inherent dynamism of the Japanese as a people. They also throw into high relief the significant role Christianity has played and must increasingly play if Japan is to regain national greatness and fulfill her destiny as a constructive force in world affairs.

Although a narrative of personal observations and experiences, in checking dates and in evaluating events, the author acknowledges indebtedness to a wide range of writers on Japan. He is also deeply in debt to Mrs. Axling who as counsellor and teammate shared this fifty-three year experience and assisted in the proof reading of this volume. Mr. and Mrs. Gleon G. Gano's assistance as proof readers is gratefully acknowledged. Miss Mariya Takahashi, my secretary, has also rendered invaluable service as typist.

Tokyo, Japan.

January 1955

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CHAPTER I

AT THE TURN OF THE CENTURY



At the dawn of the twentieth century Japan was shrouded in Oriental mystery. To the man on the street she was a narrow strip of markings on the map of Asia. To the worldly wise she was known for her intriguing scenic beauty, her peerless sacred mountain, her cherry blossoms, the geisha girls of demimonde fame, and her moss covered legends.

Early one morning in mid October 1901 the author and his bride stood on the deck of an ocean liner enthralled spectators of the never-ending inlets and landlocked bays that line the shore of this land of mystery. The panoramic sweep of mountains terraced tier upon tier to their full height, vallies studded with paddy rice fields, islands set like jewels

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in the surrounding sea, and Mount Fuji, clad in a robe of fresh fallen snow, stately and serene dominating the landscape and seascape for many and many a mile; all presented a never-to-be-forgotten picture. We had never seen a Japanese. Yet our hearts were strangely drawn to the people whose genius and untiring toil had transformed these rugged mountains and vallies into a pageant of surpassing beauty and rich productiveness.

In the unsophisticated world of that day travel presented no problems. No passports, no visas, no shots, no quarantine, no processing. Even the custom's inspection proved a friendly gesture. 'American missionaries? Open a bag or two. There, that will be all'. As simple as that! In a matter of minutes after our ship snuggled up to the dock at Yokohama we were ashore.

The wireless and the radio were still lodged in the womb of the inventor's mind and our ship had arrived unannounced. Not one familiar face was visible among the hundreds on the pier. 'Jinrikisha' men piled us and our baggage into their tiny two wheeled carriages and sped off into a bewildering labyrinth of turns and alley-like streets. Like Abraham of old we knew 'not whither we went'. We could not communicate with the men between the shafts in front of us nor they with us. They sensed our utter helplessness and appointed themselves our guardians until they landed us at our destination. Their simple garb, a loin cloth and an abbreviated jacket, was a novel sight but their

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quick discernment of our plight and ready response captivated us. It thus chanced that our first sight of a Japanese and our first contact with the people of this land took the form of custom's inspectors and 'jinrikisha' men. Their courtesy and friendly concern completely won us.

In our new surroundings there was much that intrigued us. Miniature gardens, dwarf trees, groves of cherry blossoms under which the people made merry presented a scene lifted out of fairy land. There was the tuneful tinkle of the pilgrims' bells interspersed with sing-song chants and the deep undertone of the Buddhist priest's voice intoning the sutra for the sick or for the dying. There were never-to-be-forgotten night sounds and voices; the clack clack of hurrying wooden clogs, the melancholy call of the blind masseur gingerly feeling his way through the darkness, the clap clap of the night watchman's wooden blocks as he made his rounds, and the deep boom of the temple bells tolling the hours of the night. Over fifty three years have passed but the lingering echoes of those sounds and scenes warm the heart with a nostalgic glow.

The luxuriant myths in the nation's ancient folklore still played a compelling role in the daily life and social mores of the people. The sense of mystery and not-of-this-worldness generated by the two hundred and forty years of hermit existence hung heavy over the land.

Old Japan was in evidence at every turn. Feudalism had been driven off the stage but its trappings, its mind-set

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and its patterns moulded the thought life, social customs, and habits of the people. The port cities had hastily put on a thin veneer of the West. A few venturesome tradesmen had gone far afield and were enticing their customers with merchandise bearing trade marks from far away lands.

Here and there an English sign arrested the attention of the uncomprehending passers-by. An enterprising tailor aroused the curiosity of the occasional tourist by the announcement 'Anyone Can Have A Fit Inside'. A furrier who imported and tailored furs hung out a sign heralding a new commercial venture, 'Garments Made of Your Skin or Ours'.

By and large, however, the hand of the Occident with its incurable itch to change things had not disturbed the cities. The streets were alley-like passages bordered by tiny shops. These peered with unconcealed curiosities into the open fronts of their neighbors across the way. There was no privacy. Up and down these streets life was an open book.

Electric lights were unknown. When night cast its mantle over the cities the blackout was complete. No one ventured out without the temperamental light of a Japanese lantern swinging at his side. Every hospitable home kept an emergency supply of these to loan to wayfarers overtaken by the short lived eastern twilight. Like the proverbial umbrella these lanterns rarely found their way back.

Cities and towns drew their water from community wells. The streets were lined with a gutter-like stream. These

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furnished water with which to lay the dust and to fight fires. They also served as the community laundry tub. Squatting by their side doing the family wash and exchanging the gossip of the day highlighted the women's social hour in town and city.

There were no underground sewers. The human excrement was the farmer's only fertilizer. Collected in monster buckets swung from shoulder poles it was carried to the fields in barrel-like containers. During this process the stench stabbed the nostrils and scandalized the esthetic sense of the uninitiated.

Transportation was of a primitive type. The Capital was the proud possessor of one tramway connecting the Eastern and Western railway terminals. This was powered by pairs of ponies. It was considered one of the world's seven wonders. No peasant's visit to the big city was complete without the thrill of a ride on this 'western wagon' as it rumbled along Tokyo's Fifth Avenue at the dizzy speed of a mile in thirty minutes. Freight and food supplies were distributed by man-propelled junks navigating a net-work of canals in many of the cities. Horse carts, ox carts, innumerable man-drawn vehicles, supplemented these house boats as the total means of local transportation.

Telephones were unknown. No shop indulged in the luxury of delivering its customers' purchases. This inflicted no hardship on Mrs. Axling since most of the marketing was done at our and everyone's kitchen door. There the

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green-grocer, the fruit man, the fish monger, the egg peddler and the bean curd vendor came daily, each carrying his wares in baskets swung from a pole expertly balanced over the shoulder. Prices raced up and down a sliding scale depending upon the buyer's apparent ability to pay. Woe to those unskilled in the Oriental art of bargaining.

We were early introduced to life in a Japanese house. This was a wooden frame structure of which the walls were made of latticed bamboo covered inside and out with a clay plaster. The roof was thatched and the unplanned rough floor covered with thick straw mats. The doors and windows were made of translucent paper which admitted an unexpected amount of light. The sliding windows and doors made it possible to throw the whole house open and give nature a free full entrance. An artistic simplicity characterized this clay and paper, grass roof and straw floor house. This was typical of Japanese housing. An attractive architecture which lent itself to great fluctuations in size and cost. There were the simple dwellings of the common people, the pretentious residences of the wealthy and the palatial mansions of the ruling class.

Religious architecture was in a class by itself and highly developed. It found expression in ornate Shinto shrines and Buddhist temples. These were constructed of finely grained timber in its natural state. Highly polished pillars, decorative cornices, and a gracefully curved extensively sweeping roof completed the structure. The gateways

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likewise were artistically carved. The whole gave evidence of a high degree of creative genius and skilled workmanship.

The technique for the construction of these buildings has evolved out of centuries of trial and error with a volcanic geological formation subject to frequent earthquakes. Rigidity must be avoided. No nail is driven into the framework of a Japanese house. Every joint is laboriously mortised and held together with round wooden pins. Thus when the earth begins to rock these mortised structures tune in with the swaying earth's crust and despite much creaking and groaning, as a rule, come though unharmed. If, however, the earthquake attacks in a perpendicular up-and-down motion, they are pitched into the air, come down with a crash and in despair fling themselves flat on the ground. This type of earthquake spreads catastrophe and carnage in its trail.

The narrow streets and flimsy buildings presented a terrific fire hazard. Disastrous conflagrations were of common occurrence. These both terrorized the people and furnished excitement and diversion for their drab and colorless existence. In Tokyo they were so common and on such a grand scale that 'kaji wa Edo no hana', 'fires are the floral displays of Tokyo' became a proverbial saying.

The method of fighting fires was simplicity itself. To localize a fire the surrounding houses were torn down and the flames finding nothing to feed on were starved into submission. A heavy fine was levied on the owner or occupant of the house where a fire originated. If it proved

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too disastrous to the neighborhood public opinion made it impossible for the owner to rebuild on that site.

Life was a leisurely affair. There was no consciousness of time. Few possessed watches. Thus time did not register. It came and went as inperceptibly as breathing. Neither party to an appointment expected that the hour fixed would be observed. There was therefore no inconvenience nor sense of irritation when all concerned strolled in thirty minutes to an hour late. Attendants at public gatherings, social functions, weddings and funerals economized time by being late. It was the laggard's paradise. Loiter as long as the mood moved he would still be in time.

The 'kimono' with its graceful lines and clinging folds was the universal garment. The style never varied; invariably plain and unadorned for men, staid and void of color for mature women, richly colored and dainty for young women and butterfly patterns for girls. Footgear was limited to wooden clogs and straw sandals. Hats and baldness had not invaded the land. Bald heads were the shining symbol of the shaven Buddhist priests.

At that early date Japan was predominantly an agrarian nation. Seventy-two per cent of the population were tillers of the soil and the nation's life centered in quaint and quiet villages. These rural people were the backbone of the empire. They fed the nation, financed its handcraft industries, furnished its moral stamina and provided its leaders in every walk of life. Their world was bounded by

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the mountains that hemmed them in. Their life was simple. Their needs few.

These peasant farmers lived in small villages. The communal spirit was strong and communal life highly developed. Human contacts were close and relations intimate. Inter-marriage bound the whole village up in one bundle. The concern of one was the concern of all. Village guilds for common action and mutual helpfulness were common. As a result of this sense of solidarity cooperative farming was widely practised. In the spring they went as a village team from paddy field to paddy field setting out the rice sprouts. Harvesting as well was done on a community basis going from field to field. The grinding toil of seed time and harvest was greatly alleviated by this social phase of their cooperative way of life. As a hold-over from feudalism with its clan-against-clan spirit the rivalry between neighbouring villages was often intense and occasionally hostile.

Japan of that day was a man's world. He strode across the stage master of all he surveyed. The woman's empire was the home. She was not expected to raise her voice outside of that domestic domain. True, in the nation's long imperial line, Empresses had again and again stepped beyond that circumscribed sphere and made enviable records as rulers of the Empire. Moreover there were instances, not a few, where women had played outstanding roles in the nation's life.

Those, however, were exceptions. Wives bowed in obedi-

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ence to the will of their husbands. When they appeared on the street the husband preceded the wife. Rules of etiquette permitted a gentleman to carry only a fan, a book, a cane or an umbrella. If there was a baby or a bundle the wife carried it. Mothers served their sons. Daughters took the cue from their mothers. Filial piety exacted a terrific toll from many an ill-starred daughter. Often they bartered both soul and body in order to save the family from economic disaster or to help a brother carve out a career.

This does not mean that Japan's women of that day were weak. Or that they made no contribution to the community life and national welfare. On the contrary, centuries of self-effacement and self-giving had left a deposit in their souls of inner poise and power that was supremely creative. The family was the social unit. On it society built its structure. With it as the basic nucleus the nation organized its collective life. And the influence of these soft-stepping, quiet-spoken, unobtrusive wives and mothers set the mold for the family circle. That influence was one of the imponderables potentially at work in the whole nation. In the measure that it was centered in and confined to the home, to that degree it was deep going and determinative.

In every sphere Old Japan was fighting desperately to maintain its role. It was a losing fight. The winds from the West were dislodging that hold. In 1873 a modern national system of education had been launched. Emperor

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Meiji in his imperial rescript setting forth the purpose of this innovation declared, 'that there may be no illiterate household in any community and no illiterate member in any household'. This system eventually provided six years of elementary education and made it compulsory for every child. The venture caught fire from its very inception. In an incredibly short time the school pioneered its way into every rural area, the remotest fishing village and the most isolated mountain hamlet. Throughout the land the children one and all were on the march to the tune of the 'Three R's'.

The nation's leaders soon discovered that primary education was not enough. If the empire was to overcome the handicap of its belated appearance in the world arena it must, to a man, major on western education. Thus in rapid succession junior high schools sprang up in every town, senior high schools in every city and institutions of higher learning in strategic centers. Education along modern lines became a fad and a fever. Youth stormed the doors of these institutions.

Unable to admit the rapidly increasing number that clamored for enrollment a system of competitive examinations was inaugurated. Everywhere youth had its nose in a book intent on scaling that barrier. Failure to do so drove many a young man and woman into the depths of despair. Not a few of those who failed saw no sense in prolonging life and brought it to a violent end. The number that made

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the hurdle was so great that every year the authorities were forced to expand these upper grade educational units.

The ability to read whetted the appetite for reading material. Moreover, the rapid increase of educational institutions created an incessant demand for books. The printing presses across the empire worked overtime pouring out an unceasing stream of books of every variety. So keen was the quest for knowledge that the student center of the Capital boasted a street both sides of which for two entire blocks were devoted to book stalls. Here any hour of the day long lines of prospective purchasers stood thumbing through new and second-hand books. Many a lad and lassie who lacked the price could be seen there day after day satisfying their insatiable thirst for learning.

Many of these books were translations of English, French, German, and Russian works. They ramified into every field; textbooks for the study of English, history, literature, the sciences, medicine, law, philosophy and religion. These translations were of standard works and opened up to the Japanese mind the best thinking of the western world. This cross-fertilization from the West of Japan's life and culture explains in part how in many fields she was able to accomplish in decades what took us centuries. She was spared the long and arduous process of pioneering and experimentation. Instead of starting from the grass roots in modernizing her life she rode forward on the shoulders of the West. She built on the accomplished results of western

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civilization in every sphere.

We must, however, give her generous credit for an open mind, for the far-sightedness to see that the old must give way to the new, for her readiness to venture into an untried way of life and for an extraordinary genius and striking originality in adapting these borrowings to her own distinctive and rapidly changing needs. Moreover, not all of these books so eagerly devoured by Japan's youth were translations. Her own scholars and writers were already in the field contributing original productions on a wide range of subjects.

Simultaneous with this renaissance in the realm of learning was the emergence of the public press as a nation-wide medium for the dissemination of new ideas. Cities like Tokyo and Osaka even at that early day had newspapers that counted their readers by hundreds of thousands. Every city had its dailies and every town its weekly. These were priced within the reach of the lowest wage earner and were widely and eagerly read. The daily and weekly press became an educational agency functioning on a nation-wide scale. An amazing variety of magazines were also in the field gaining a rapidly increased circulation. Japan was well launched as a nation of inveterate readers. An efficient government postal organization reenforced by a low-rate telegraph system that penetrated into every nook and corner of the empire aided in modernizing the people's mind and outlook.

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A government railway with main lines and branches linked most of the cities and many of the towns and pried the people loose from the cross-roads where they were born creating in them a sort of wander-lust. Within the confines of their empire they became a nation of ardent travellers. In the spring when the cherry blossoms were in bloom and again in the autumn when the mountain sides flamed with the crimson of Japan's famed maples, the whole populace seemed to be on the move.

Every school collected a travel fee from its pupils or students and organized them into faculty-conducted tours to visit scenic sites and historic places. These school-planned expeditions became the red-letter days in the calendar of every educational institution. Moreover, temples and shrines organized their adherents into bands for pilgrimages to famous temples and sacred spots. This served a double purpose. It increased the knowledge of these pilgrims regarding the contemporary world and through their worship at holy places they accumulated merit in the world to come. Handcraft industries, commercial concerns and industrial plants laid aside a small fraction of the wages of their employees for outings to places of interest. An excursion was a part of the annual program of every trade guild. These tours, outings, pilgrimages and excursions were educative in their influence. They pushed out the horizon and widened the world of the masses.

The cultural genius of the Japanese was already winning

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the recognition of kindred spirits in the West. The fine arts, dramatic art, literature, landscape gardening, architecture, and the handcrafts were highly developed and gave evidence of a broadly based deeply rooted indigenous culture.

The torch of religion was burning low. Shinto was accepted as a national cult but its active adherents were largely confined to official circles. Certain sects of Shinto bordering on the lunatic fringe built up a large following through pseudo-faith cures and superstitious practices. The vast majority of the people were Buddhist. But this ethnic faith had fallen on evil days. Although it had priests of culture, character and deep devotion, many were uneducated. Not a few of its temples were allowed to fall into decay. Youth was thinking in terms of the new day and was being alienated from the faith of its fathers. Of the various sects Reformed Buddhism alone endeavored to bring its teachings in line with the cultural lead of the West. It revamped its program and was militantly alert in its propaganda.

The bar against Christianity had been lifted but this faith was still under a cloud. Having been tabooed by the law of the land for two and a half centuries it was feared as the religion of the aggressive imperialistic West. The suspicions and charges which brought on the persecutions against the Catholic Christians in the seventeenth century still persisted and virulently prejudiced the popular mind.

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Buddhism, strongly entrenched, looked upon this faith as a foe and mustered its forces to block its spread.

My work among the villages and towns of Northern Japan was of a pioneer type. Because of the lack of transportation much of my touring had to be done on foot with a pack on my back. My pedometer merrily checked off eight to twelve miles a day. Where the mountain roads were not too steep and the weather permitted, an American bicycle rendered invaluable service not only as a means of transportation but because it was a 'Western wonder' and on roadside and streetside never failed to gather a crowd. And that offered an opportunity to tell the 'Good News'.

Opposition from the priests of the ethnic faiths and cults and the holdover of suspicion and fear from the time when Christianity was under a ban made it impossible to rent public halls for Christian meetings. Even where people were sympathetic they hesitated to open their homes for fear of public ostracism. An open lot, a street corner, a fork in the road were utilized as centers for rallying the people and making the Gospel known.

The over-all picture at the turn of the century was that of a nation old in years but young in her dreams and aspirations. A nation with a rich cultural past and undreamt of potentialities for the future. A nation in transition. The people were conscious that something historic was happening but were dimly aware of its meaning. Others were under the spell of a newly discovered world far

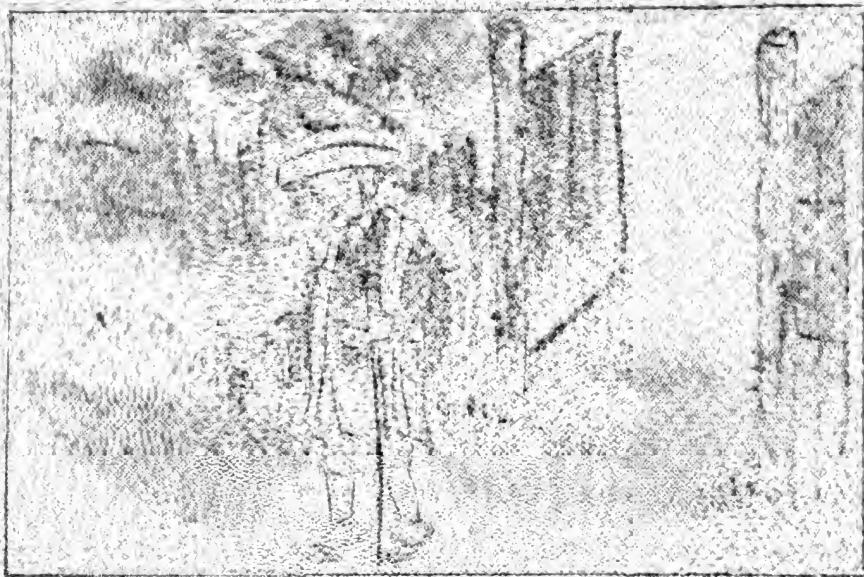
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beyond their frontiers and on their toes eager to get into step with that world.

This in swift outline portrays Japan at the dawn of the century. It is prophetic of the future. Here are revealed the basic national characteristics and the dynamic qualities which will carry her far as she endeavors to carve out a new destiny.

CHAPTER II

JAPAN STEPS OUT



During the two hundred thirty years of Japan's history as a hermit her contacts with other nations were reduced to a vanishing minimum. Korea her nearest neighbor was a hundred miles away. The China coast was five hundred miles distant. To the East stretched the vast and uncharted Pacific. The building of sea-going ships was prohibited. Travel to other lands and traffic with other people were forbidden. Korean and Chinese junks and ill-fated sailing ships from distant ports were occasionally storm driven into Japanese harbors but their crews were not allowed to land. There was a trickle of trade with the Dutch and the Portuguese but their ships were limited to Nagasaki as a

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port of entry. This seclusion created an insular complex and narrowed her outlook to the three thousand islands that comprised her empire.

However, the arrival of Commodore Perry in 1853 and the conclusion of a Treaty of Commerce with the United States inaugurated an era of vast historical import. It overthrew the bamboo barriers seclusion had erected, and forced her out into the current of world affairs. She was now exposed to the tides of new ideas and the impact of fermentative influences that swept in from both the East and the West. Moreover, it released latent forces within the empire and set in motion a chain of events that were revolutionizing the nation's life.

By the turn of the century she was well on the way to a new day. Furthermore, her victory in the Sino-Japanese war (1894-95) added Formosa and the Pescadores to her empire. Psychologically it did vastly more. It annexed the world to her consciousness and gave her a world outlook. The part she played in cooperation with the Western nations in quelling the Boxer Rebellion in 1900 expanded her horizon still further and extended the range of her interests.

These experiences neutralized her insularity and brought into play potentialities of which she had been only faintly conscious. Moreover, she discovered that the way of the world into which she had been plunged was force. Power politics and military force had been the technique the nations of the West had employed in building their empires.

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She saw every other Oriental nation either subjugated or exploited by these empires. For her own protection against subjugation and in order to win a place in the sun she determined to learn the western way and learn it fast.

Power politics and exploitation as practised by western nations in Eastern Asia at that time heightened that decision. Great Britain, Holland, France and Germany having played for big stakes in various areas of Asia and won were consolidating their winnings. Russia, with Manchuria and Korea as fertile fields for the extension of her empire was maneuvering Eastward. Japan motivated by a purpose to safeguard her independence and by an urge to join the empire builders decided to challenge Russia's advance. This brought on the Russo-Japanese war of 1904-5.

For Russia that war was a move to add new territory to her expansive domain and to secure an outlet to the sea through an open-water port for her Siberian empire. Japan was fighting for her national existence. She was also intent on making her newly-dreamt dream of empire come true by recovering the Liaotung Peninsula. This vast territory was ceded to her by China at the close of the Sino-Japanese war in the Treaty of Shimonoseki. However, no sooner was that treaty signed than Russia, France and Germany ganged up on her and forced her to withdraw from Manchuria and to relinquish all the rights ceded to her in that area.

Russia was in a state of internal unrest and national paralysis. The scene of battle was on her far frontiers.

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Her safety as a nation was not being menaced. It was difficult to arouse her people's fighting spirit. Moreover, transportation from the home base to the fighting front was limited to a single track railroad and the open seas.

Japan on the other hand was riding the crest of a new national awakening. She was near the area where the battle lines were drawn. She was fighting for the recovery of what she felt rightfully belonged to her. She was motivated by two clearcut goals; the preservation and the extension of her empire. To the world's and much to Japan's own surprise Russia went down in defeat.

The impression created in Japan by this victory was that the West was right, war pays. In the grab-and-hold game of empire building it is the way to win. Fate is on the side of the biggest battalions and the mightiest navies. True she won at a terrific cost. Her manpower was exhausted. In my work among the rural villages of the Northland I witnessed an endless procession of youth from the fields marched off to die in Manchuria.

In home after home in swift succession the male members were called to the colors. First Jiro—the second son, then Saburo the third and finally Ichiro the first born. The parents stoically waved Jiro and Saburo off with tearless eyes and flags fluttering. However, as the casualties kept, mounting and Ichiro was drafted tragedy knocked at the door of the nation's homes. The extinction of the family line is the greatest catastrophe that can befall a Japanese.

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From time immemorial the oldest son becomes the head of the family on the father's death and wards off that calamity. When therefore Ichiro marched off to the war parents brushed aside the veil behind which the tradition of super-patriotism had compelled them to hide and openly and unashamed bemoaned the fate which had overtaken them and the fatherland.

Levy followed levy depleting the man-power so drastically that village heads frantically protested that the nation and the forces at the front could not be fed if more labor was commandeered from the farms. Only President Theodore Roosevelt's timely mediation and the early cessation of hostilities saved Japan from disastrous defeat.

The war drained her resources. Food was diverted to the front and rice riots at the home base were of frequent occurrence. Her lumber reserves were exhausted. The mountain sides were denuded. Whole forests were cut down for timbers to construct the mile after unending mile of tunnels built through the mountains for the final assault on Port Arthur. The source of her fuel was temporarily exhausted.

Incidentally, charcoal Japan's chief fuel, is produced on the mountain sides. Young trees are cut and charred in airtight kilns. During the charcoal making season ghost-like spirals of white smoke ascending skyward high on the mountain side proclaims the fact that the charcoal burner is at his solitary sleepless task. Before gas was introduced

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this fuel was an indispensable staple used for cooking in every kitchen. Moreover a handful of live charcoal in an earthenware or porcelain container still constitutes the only heating device in almost every home.

The war saddled her with a staggering national debt. When the terms of the Treaty of Portsmouth were made public and the people awoke to the fact that Russia had escaped paying reparations and they would have to pay the bills they staged a wild orgy of riots throughout the nation. In their fury they drenched police boxes with coaloil, set fire to them, turning them into flaming turrets. They played havoc with government buildings. Furthermore since the treaty was sponsored by an American president and was drawn up and signed in the so-called Christian West the mobs sought vengeance by destroying Christian churches.

From the point of view of the empire builders, however, war again was a paying proposition. Japan fell heir to Russia's holdings in Manchuria, giving her once more a lien on the southern part of the Liaotung Peninsula. It gave her control of the Manchurian railroad, of unexplored coal and iron mines and of much needed virgin forests. Moreover, Southern Saghalien was added to her rapidly expanding empire.

Following this epochal events came thick and fast. The Russian reverse cleared the way for Japan's annexation of Korea. For centuries Korea had been and still is the Balkans of the Far East. She had been the pawn in the

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interplay of power politics between China, Japan, and Russia. Japan's victory in the Sino-Japanese war eliminated China. Now Russia was elbowed out. Japan was left free to work her will in that troubled little land.

The outcome of the war pre-empted for Japan a larger place in the sun. Unfortunately for her and for the world, military victory once more boosted her status among the nations of the West. She was acclaimed the miracle nation of the East. She was sought as a potential ally in the incessant internation's struggle for political and economic advantage in Asia. This recognition came to a climax in 1902 when Great Britain, through the formation of the Anglo-Japanese Alliance, stole a march on her rivals and lined Japan up as an associate in high pressure economic penetration and in war.

This was a mutual military alliance for the maintenance of territorial gains and the defense of special interests in Eastern Asia. Its purpose was to safeguard Great Britain's interests in China and Japan's in China and Korea. In 1905 it brought India within its scope and definitely recognized Japan's special position in Korea. In 1910 Japan went all the way and annexed Korea.

This plunged the Island Empire into the seething center of the sordid game of power politics and rivalry as played on the Twentieth Century stage by the Western nations. Hitherto she had been a mere spectator witnessing this struggle from the side-lines. Now she was on the inside

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where she could learn the highly developed technique and the ingenious strategy of empire building in the modern manner and on the modern scale. As in other fields she was an apt and avid learner.

This was the period in Chinese history when the nations of Europe were jousting for spheres of influence in that much exploited land. Japan's alliance with Great Britain let her in on the ground floor of that gigantic and unscrupulous struggle and taught her the fine points of the internations-in-China intrigue and rivalry. It also gave her an insight into inside-China politics. This experience undoubtedly contributed much to the tangled and tragic relations which later developed between these two nations.

The bulk of the Japanese people had no inkling what all this maneuvering meant. They knew that the Orient was the happy hunting ground for the nations of the West. They knew that every other Oriental nation had either lost its independence or was being exploited. They knew that in 1863 a united squadron of American, British, French and Dutch warships bombarded Shimonoseki, landed marines, seized the fortifications and levied a heavy indemnity because the Daimyo of Choshu in his attempt to keep intruders out of his feudal territory fired on merchant ships of some of these nations.

They knew that after the Sino-Japanese war Germany, France, and Russia with a united fleet compelled Japan to withdraw from the part of Manchuria ceded to her by

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China. They also knew that when Japan was forced out Russia promptly marched in. They knew that in a world where empire building at the expense of the weaker nations of Asia was considered a legitimate pastime Japan had no choice. She was compelled to adopt the measures and the weapons of the Western world. Failure to do this would jeopardize her existence as an independent nation and expose her to aggression and exploitation.

They were a simple industrious folk. Their total thought and energy were focused on the morning-noon-and-night pressing problem of getting three meager meals a day and paying their pyramiding taxes. They knew nothing about world politics nor national defense. When in 1864, at the time of the Restoration, the Tokugawa Shogunate restored the ruling power to the Emperor the powerful clans that had held sway withdrew into the background. But they continued to maintain a tightly organized under-ground existence. Their despotic rule was destroyed but clansmen wormed their way into key positions. Many of the leaders in de-feudalized Japan came from the old aristocratic clans. Gradually they were able to form a powerful inner clique, a ruling bureaucracy, that wielded over-powering influence at the strategic center of the nation's affairs.

In Feudal Japan there were five classes ; the nobility, the samurai, the farmers, the traders, and the outcasts. Of these only the samurai—the warrior—was trained in the arts of war. When the nation found itself in a world where it

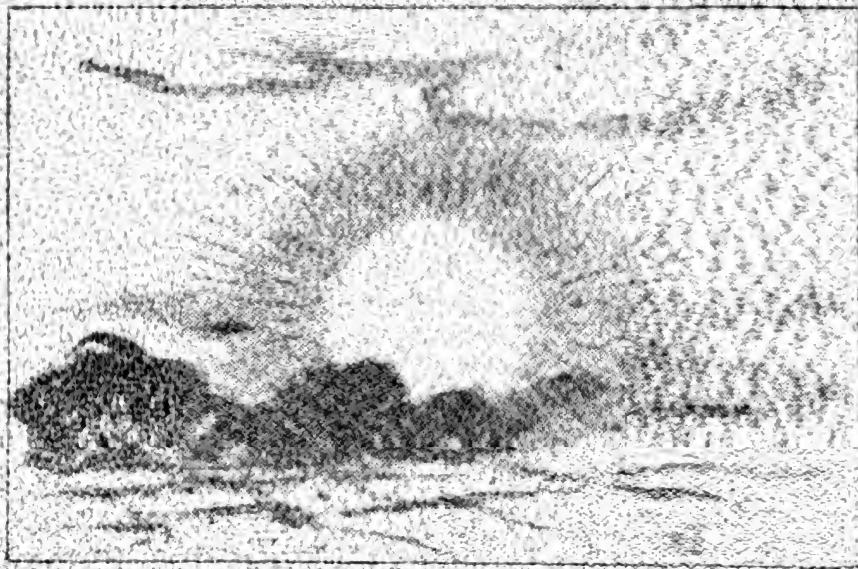
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was compelled to be militarily strong the people naturally committed the nation's defense and its military program to those who by heredity and training were specialists in that field. Little did they dream to what dire destiny that commitment would lead.

Ironically, world events broke in such a way as to enable the military class to capitalize on this commitment. World War I set the stage for an undreamed of forward leap in the modernization and expansion of Japan's military potential.

CHAPTER III

A PLACE IN THE SUN



In World War I Japan fought on the side of the Democracies. Her army and navy attacked the German forces occupying Kiaochow and its hinterland in China and brought them to their knees. Her squadrons stood guard in the China Sea and the Indian Ocean against the German marauders that stalked the Allies' merchant marine. Her cruisers cooperated in protecting the Chilean coast. They helped to police the vast Pacific enabling the United States to concentrate her fleet in the Atlantic. She convoyed Australian troopships to Egypt. She sent a unit of her fleet to the Mediterranean to convoy Allied shipping and combat the German U-Boat menace in that area.

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Western civilization in its broad impact upon Japan has been channelled through various mediums. Cultural movements, the infiltration of scientific advance, industrial penetration, increased facilities of transportation and the expansion of trade have all played prominent roles. However, in the realm of medicine, education and philanthropy, Christianity has made a significant contribution. When it came to Japan in the middle of the nineteenth century it was a major factor in introducing modern medicine, hospitalization, hygiene, education for both sexes and the science and practice of social welfare.

This all served to stabilize standards of living and to conserve life. The result was a drastic drop in the death rate and a lengthening of the life span of the Japanese people. This boon was not an unmixed blessing. It drove the population curve swiftly and sharply upward.

For many centuries the Japanese have eked out a precarious existence on a mountainous and limited land and on the untamed seas. Japan's total territory is equal to that of the state of Montana. It is less than the combined area of Iowa, Illinois, and Indiana. Eighty-two per cent of this is mountainous. Through laboriously terracing and cultivating the steep mountain sides she has lifted the tillable land to eighteen per cent of the total area.

From the opening of the century until her defeat in 1945 there was no appreciable increase in the amount of land brought under cultivation. Thus she reached the point of

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near saturation on the farms at a time when her population curve took a sudden upward leap. Coupled with this, the modernization of her national life with its higher standard of living for all classes intensified the acuteness of the situation.

She was suddenly confronted with two major problems; that of a rapidly increasing population and a serious turn in the age-long enigma of how to feed her people. In grappling with these problems she took a leaf from the history of Great Britain and sought a solution through the inauguration of a nation-wide program of industrialization.

In this break with her traditional agrarian way of life her numerous mountains offered little assistance. They are niggardly in the production of the raw materials necessary for an industrial program. Coal deposits in Kyushu, the southern island, and in Hokkaido in the extreme north, a limited supply of gold, some copper and a minimum amount of lead constitute her total mineral wealth. The iron, the oil, the cotton, the wool, and much of the coal and copper, as well as other materials needed for large-scale industrial purposes must be brought from other lands.

Over against these deficiencies there were favoring factors which made high-speed industrialization possible. She had an abundance not only of cheap but literate labor. Moreover, her islands abound in mountain streams. These she harnessed for hydro-electric purposes. She ranks fourth among the nations in hydro-electric power having a total of

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6,300,000 kilowatts. A network of electrification covers the islands and every industry from the one-horse-power rice huller in the villages to the mass-production factories in the cities are, in the main, electrically powered. Every home including those in the isolated mountain villages and the remotest fishing hamlets has electric lighting.

Another major asset is the fact that through centuries of training in the handcrafts and home industries the minds and the hands of the Japanese people readily pick up the creative aptitude and skill which modern industry requires. Lastly, but outstanding in this category of assets, is the genius for organization and the patient painstaking attention to details which characterize this people.

This program of industrialization gathered momentum during the first decade of the century. With the outbreak of World War I it developed a greatly accelerated tempo. Here again Japan rode forward on the shoulders of the West. She capitalized on the possibility of skipping over the eras of mechanical invention and experimentation through which the highly industrialized western nations had laboriously passed and geared in near the front line of their advance in this field.

Her adoption of this strategy resulted in her being dubbed a copyist and a slavish imitator. She was charged with lacking creative ability. Yet this was the logical long-ranged tack for her to take. In a world of kaleidoscopic change each generation has capitalized on the brains and the sweat

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of its pioneers. Every nation and each succeeding generation has built on the accomplished results of the past. An American authority on international technical cooperation has said, 'the United States has been and is the greatest borrower on the earth from other peoples. In science, in agriculture, in industry, in nearly all types of activity. the United States has borrowed from others, and we are daily continuing to borrow from others.*'

When asked for the secret of his success Thomas A. Edison is reported to have said, 'I start where the last man left off.' Progress in the large, necessitates carrying on from where the trail blazers leave off. Moreover, it can not be confined within national boundaries nor halted at hemispheric frontiers. Every nation has taken advantage of the gains of its neighbors. Only so can an all-inclusive leveling up of the good things of life be realized and a global civilization built.

World War I carried forward this industrial revolution by leaps and bounds. When the Allied Nations found it impossible to meet the scale of production needed for carrying on the war they turned to their Oriental ally. Distance from the theatre of the war left her man-power intact. Her factories and means of production were undisturbed. Moreover her ability to produce was giving evidence of undreamt of potentialities.

* Stanley Andrews, U. S. Point Four Administrator, Institute for Junior Foreign Technicians, Michigan College, August 14, 1953 (USIS.)

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Japan became the Allies' arsenal. Increasingly they drew upon her for their needs. Their one purpose was to win the war. Money was no object. Ironically, in their eagerness to meet emergency needs the Allied Nations outbid each other in her markets. Neutral nations also turned to her for supplies no longer available in the markets of the nations involved in the conflict.

She was plunged into a frenzied war boom. Overnight her centuries-old rural scene was transformed by an on-rushing tide of urbanization and industrialization. In place of the quaint and quiet villages bustling cities sprang into existence. Every city of any size mushroomed into a center of industrial production. Her factories were crowded with laborers working on day and night shifts. Her banks were flush with funds. Her ships left her ports loaded to the water line with supplies for the Allies and for the markets of the neutral nations. This Eastern arsenal furnished the Allies desperately needed munitions and built a large tonnage of military transports for their use.

The nation's emergence as a maritime power dates from this period. During and following World War I there was an acute shortage in the shipping world. While the Western Allies were taking a heavy toll of losses in their shipping their Eastern ally increased her tonnage by a round million. These ships were blue-printed by her own designers and built in her own docks by her own craftsmen and builders. Her flag made a sudden debut in most of the world's ports.

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Imports and exports transported in her own bottoms during these years registered an increase of eighty per cent.

Furthermore, the war broadened and sharpened her experience in the field of modern industry. It provided her with the skills necessary to carry through along industrial lines. By the end of the war she had trained her own experts and craftsman and was fast dispensing with foreigners as specialists and instructors in her industrial plants.

A similar turnover was taking place in her merchant marine. Hitherto she had employed foreigners as captains, first officers, chief engineers, and pursers. Failure to do this meant that no insurance company would insure her ships. By 1918 most of this foreign personnel had disappeared from the vessels that flew her flag. Industrially she had arrived. She was on her own in the industrial and shipping world.

For the Western nations World War I was a losing proposition. For victor and vanquished alike the results were deeply in the red. Eight and a half million men lost their lives. Mints of money were spent. Irreplaceable materials were wantonly wasted. Staggering national debts were contracted only to be repudiated. None of the issues which brought on the war were permanently solved. Events were to prove that graver issues and more serious situations were created. The seeds of a bigger and more tragic war were sown.

For Japan war again was considered a profitable venture.

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Her casualties were comparatively few. The war carried forward her industrial program—on which she based her hope for economic salvation—leagues beyond her wildest dreams. It developed her skill, enriched her know-how, and matured her experience in the industrial field. It won an enviable place for her in the shipping world. It fabulously increased her national wealth. As a result of that windfall the debt contracted during the Russo-Japanese war no longer worried her statesmen nor her financiers.

This increase of wealth did not, however, filter down to the hard driven peasant farmers nor to the exploited laboring classes. The big bulk of it went into the vaults of the government monopolies and the coffers of the 'zaibatsu', the fourteen monopolistic industrial-capitalistic families which controlled seventy five per cent of the nation's finance, industry and commerce.

To cap the climax, at the Versailles Peace Conference the frontiers of her empire were again extended through mandated territory in the South Pacific and a temporary foothold in Shantung, China. Her status as a nation received another big boost. She was no longer a midget island empire. She took her place as one of the Five Powers. Her counsel was sought and her voice listened to in international circles. Her place in the sun was getting large and luminous.

The people thanked fate for the favorable winds that were blowing for their beloved Fatherland. Although restive under the growing power of the bureaucrats and the milita-

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ry leaders they could not deny that as empire builders they had a lot to show for their policies. The evidence was apparently all on their side. Witness the forward run Japan had made in an incredibly brief space of time in every field under their leadership.

Hindsight is an easy road to wisdom. In the light of Japan's present plight there is a tendency to belabor her people for their blindness in yielding to the arguments of these pseudo leaders and giving them a freehand in forming national policies. Yet let us view the situation from their angle as they mulled over these matters.

Listen to farmer Matsumoto and his friend, Tanaka, the village shop keeper. Sitting on their heels around a charcoal brazier warming their hands over its nest of live coals they discuss the country's trend. It is a blustery winter night and the wind forces its way through the paper windows. The conversation takes on the temper of the weather and bristle with questions clamoring for an answer.

Matsumoto: 'We are a simple island folk unacquainted with the world and its affairs. In the field of world politics and international relations these leaders are in the know. We are not. How can we claim superior knowledge as to how Japan should carry herself in this new arena into which fate has thrust her?

Tanaka: 'True, moreover, we face baffling problems on our own level. What shall we eat? Wherewithal shall we be clothed? How shall we educate our children that they

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may be spared this never-ending fight for food, this day-after-unending-day struggle to sustain a bare existence? How shall the ever-spiraling taxes be paid?

Matsumoto: 'Moreover, how shall my tiny acreage of land, this shop, and our ancestral homes, which for centuries have come down the family line from our forebears as a sacred trust, how shall these be conserved and passed on intact to posterity? Those mortgages long overdue! How shall they be liquidated? Shall they forever lie like a load on our backs and menace the welfare of our children and children's children.'

Tanaka: 'And then there are the questions as to how life on the land can be redeemed from its grinding toil and lifted to a freer and more rewarding level. How can the endless trek of the flower of our farm and town-born youth to the congested cities be checked? How can the stampede of the nation's brain and brawn from the farms and the towns to the factories be stopped?'

Self-circumscribed? Earth-bound and hedged in horizons? Yes; for people whose nation has rich resources, for people with bank accounts, for people where there is a margin between actual need and dire want. But for the people of a nation like Japan with lean resources, where bank accounts for the vast majority are non-existent, where existence is a hand-to-mouth affair and where there is no margin between daily needs and want these were stubborn, staggering questions.

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Beneath these surface facts, however, there was an underlying and basic reason why power was centralized in an inner clique. Traditionally the Japanese people had never been schooled to think in terms of national problems and policies. During the centuries of feudalism and national seclusion they were trained in unquestioning obedience and selfless servility. Since the dawn of time they had had no voice in the over-all task of determining the nation's way of life nor in helping to define its destiny.

These were concerns that lay entirely outside of their sphere. The blueprints and patterns of national policies and procedures were handed down to them full-blown. Their part in the national drama was to serve as hewers of wood and makers of bricks. From time immemorial that had been their role. And in every national culture tradition and training are tenacious forces.

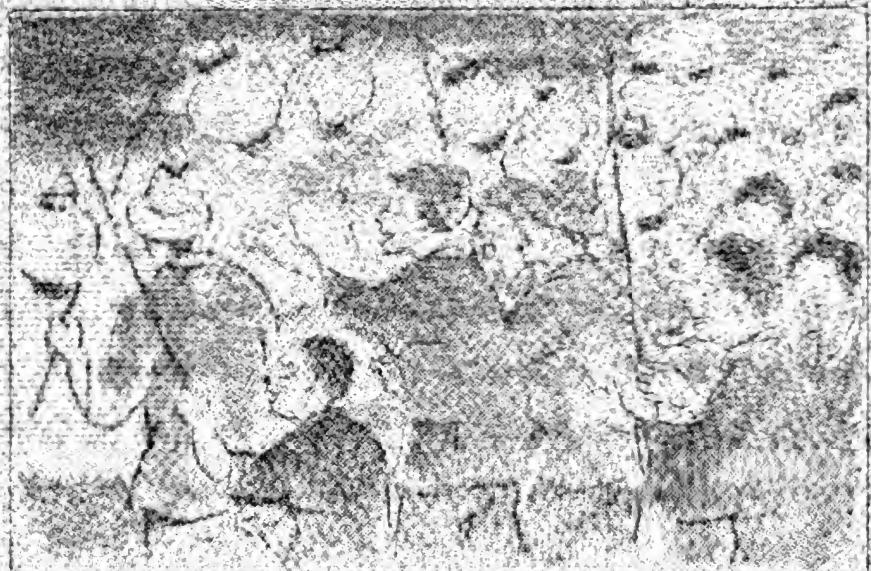
Could this happen elsewhere? In the effort to unravel the riddle of how the Japanese military clan managed to intrench itself, Americans may well ponder the impotence of the people in their struggle with the super-political machines that from time to time capture and control whole cities even in that favored and free democracy. That sordid tradition high-lighted by Tammany in New York, the Thompson regime in Chicago, the Pendergast machine in Kansas City, and by machine-cursed cities in other parts of the United States throws a flood of light on the puzzle of how Japan got that way.

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Yet the bureaucratic clique at the center of things did not have smooth sailing. The rapid spread of the advantages of education, an unending trek of Japanese youth to the United States and Europe for study and observation, the lifting of the whole cultural level and increased contacts of all classes with the West through trade and travel stimulated the people to think in new terms and set them on a quest for greater freedom and a new status. Out of this there emerged an awakening which contained the potentials of a 'peoples' movement. This awakening was reflected in the press which readily lent itself as a medium for making the voice of the people articulate. Political leaders with their ears to the ground took up the peoples' cause. Liberalism became a live issue and the historian was compelled to start a new chapter.

CHAPTER IV

HEYDAY FOR LIBERALS



The 1920's mark an epoch in Japan's cultural and political history. It was preeminently the people's decade. During that period they were carried along on a high tide of emancipation and self-realization. At long last their day seemed to have dawned.

Political parties stepped boldly into the arena and reached the zenith of their growth and influence. They were led by men of extraordinary caliber and political astuteness. Uncommon men who had their roots in the common life of the nation. Backstage maneuvering fell into disrepute. Political issues were talked out and fought out in the open forum of public discussion and in the white light of general

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and free elections. The people were given an opportunity to exercise the rights of citizenship and to think in terms of national policies.

The Imperial Parliament came alive to its mission and functioned as an effective force in giving direction to the nation's affairs. The premiers of the period, Kei Hara, Yuko Hamaguchi, and Tsuyoshi Inukai, belonged to the people. They emerged from the common clay. From first-hand experience they were familiar with the complexity of the people's problems and had their cause at heart. They knew the people's strong sentiments for peace and their deep-seated desire for a chance to work out their problems unhampered by war and its drain upon their limited resources.

In their efforts to build all-party cabinets, however, they were blocked by the stipulation in the Imperial constitution that no civilian could hold the army and navy portfolios. The minister of war had to have the rank of a general, and the minister of the navy must be chosen from the navy personnel. Both must be in active service.

Moreover, in accordance with long established tradition, the supreme Army Staff to all intents and purposes nominated the candidate for the minister of war and the Supreme Navy Staff chose the appointee for the minister of the navy. This article in the constitution and this tradition gave the army and the navy veto power in the formation of cabinets. The portfolios of minister of war and minister

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of the navy could not be filled without their approval. If they refused to allow any of their personnel to serve, a cabinet could not be organized.

This actually happened when General Kazushige Ugaki was commissioned to serve as premier and attempted to build a cabinet. The general belonged to the moderate wing in military circles. As Minister of War in the Hamaguchi cabinet he brought about a drastic reduction of Japan's military establishment. The radicals and the empire builders penalized him by putting him on the black list. When he was chosen to form a cabinet both branches of the service repudiated his leadership. Unable to persuade any army or navy man to accept appointment he was unable to carry out the Imperial mandate. This eliminated him from the political scene.*

Furthermore, according to another provision of the constitution, the war and navy ministries could by-pass the cabinet and Parliament and go direct to the Emperor with any proposal or action concerned with military measures and national defense, or with measures camouflaged as national defense. This left representatives of the military clique securely intrenched in what were otherwise party cabinets and possessing prerogatives and powers not enjoyed by their

* Twenty years later in post-war Japan in the 1953 General Election he made a spectacular all-nation-applauding come back by receiving the largest number of votes of the newly elected members of the House of Councillors (Upper House of Parliament).

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colleagues in that body.

Not-with-standing these crippling handicaps these premiers inaugurated policies that curbed the military clan and pointed the nation toward a peaceful development. In the line of basic reform they pressed for the revision of the constitution making civilians eligible for the portfolios of the war and of the navy ministries. Constitutional amendments, however, in every nation encounter innumerable hurdles and disastrously for Japan this imperative measure was never enacted into law.

This was followed by proposals that Japan voluntarily reduce the size of her standing army. This met with violent opposition on the part of the military leaders and ultra-nationalists but the moderates won. In 1922 the personnel of the army was reduced by 1,800 officers and 56,000 non-commissioned officers and private soldiers. In 1925 there was a further reduction of the nation's fighting potential by four full divisions.

These premiers, whose origin and outlook were rooted in the common stock, were reinforced in their effort to set Japan on the way toward a liberal and non-militaristic destiny by an upsurge of peace sentiment among the people. Makers of public opinion such as the 'Central Review' and other influential periodicals were vocal and vigorous in their demand that the militarists' wings be clipped.

The professional soldier's standing in the community slumped to the lowest level in the nation's history. The military

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uniform long revered as a symbol of honor became an object of aversion. Parents in search of husbands for their daughters were dismayed to find that in marriageable women's circles men in uniform were labeled undesirables. Members of the military class found it difficult to marry into families of their own social standing.

This disdain for the military profession infected the young men as well. Applicants for entrance into the Army and Navy Officers' Colleges fell below the number required to staff these services. Recruiting campaigns were launched and frantic appeals made on a nation-wide scale in order to secure enough young men to fill the quotas for these training units.

University and college students staged strikes protesting the military training demanded of them in these institutions. So intense was the revulsion against military conscription that young men resorted to drugs or went on hunger strikes in order to impair their health and fail when called up for their physical examinations. In extreme cases they mutilated their hands so they could not handle a weapon.

During this period the press came to its own as a vital factor in forming and directing public opinion. Never had the press in Japan enjoyed the freedom that characterized it during these years. And never was its influence so constructive and so far reaching.

When the Hara Cabinet introduced into Parliament the draft of a bill granting universal manhood suffrage the

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bureaucratic and reactionary elements launched a bitter attack on the proposed legislation. The press, however, marshalled its forces and unitedly championed the bill. This and the insistent demand of the people won the day and the measure passed Parliament with an overwhelming majority.

This upsurge of self-consciousness on the part of the people stirred the exploited laborers and the hard-driven peasants into an awakening. The colorful and dynamic Christian leader, Dr. Toyohiko Kagawa, early in his career organized the Japan Federation of Labor. In 1921 he led the workers of the Kawasaki and Mitsubishi Dockyards in Kobe in the first laborers' strike staged in Japan. This strike was motivated by a demand for humane working conditions and a living wage. Kagawa charged with instigating the strike was imprisoned, but the workers fired by his daring and passion for social justice fought on and won a signal victory.

The same year in the Shinkawa slum hut, where this young crusader lived and shared the lot of those whom he served, the first Peasant-Farmers' Union was organized. From this, under his leadership, the All-Japan Peasants' Union sprang into being. The labor unions were fought by the entrenched interests, the police and the old-school government officials. The peasant-farmer unions were bitterly opposed by the large landowners and the absentee landlords. However, carried along by the freer winds that

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were blowing across the empire labor and peasant unionism made itself a revolutionary force in the labor world.

By 1928, 501 labor unions had been organized, with a total membership of 308,900. Of tenant-farmer unions there were 4,353, with a membership of 330,406. These figures do not seem impressive when set over against the 4,824,780 laborers and the 3,500,000 tenant-farmers in Japan at that time. Yet this development was epochal in the nation's life. For the first time in its history, laborers in the cities and the peasants on the farms not only were conscious of their rights but were unitedly and courageously fighting for them. A new phenomenon—labor disputes, strikes and peasant's riots—highlighted the new day in the working-man's world.

In 1926 this urge on the part of the laborers and peasants to build a united front crystalized in the organization of the Labor and Farmer Proletarian political party. Later when this group became heavily infected with the red ideology, the adherents of the moderate wing withdrew and in cooperation with the socially minded intelligentsia organized the Social Democratic Party. This party became a militant and powerful champion of the laborers' cause and the welfare of the underprivileged until it was suppressed by the Fascist Uprising in 1939.

The 1928 general election for members of the House of Representatives marked a milestone through the inauguration of universal manhood suffrage. Taking advantage of this innovation four proletarian parties put eighty-eight candi-

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dates into the field. Of these eight were elected. Some received the highest number of votes cast in their electoral district.

This success spurred them the following year to put up proletarian candidates in the municipal council elections throughout the empire. Here again they made spectacular gains. Six proletarians were elected to the Tokyo City Council. Thirteen won seats in Osaka's City Council. In Yawata they captured fourteen out of the thirty-six councilor seats of that industrial center. Labor was fast winning its way toward a new day.

In the measure that the representatives of the people and proletarians became active in political life, to that degree a social consciousness was aroused and social concern became vocal. As early as 1919 Japan sent her first delegate to the International Labor Conference held in Washington. When the International Labor Office of the League of Nations was established at Geneva, Japanese labor became a cooperating unit of that body. This put the nation's laborers in intimate touch with their fellow workers in many lands and kept them informed as to what they were doing for their own emancipation.

Moreover, government officials and employers were enlightened as to world trends in labor circles and a flood of light was thrown on the fast-emerging problem of the relationship of employer and employee. Among thinking people the relation of capital and labor became a live issue. Students in government and private educational institutions

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organized study groups to explore these questions.

Early in my missionary career I became deeply concerned over the lot of women and children in industry as well as over the plight of the underprivileged in the nation's social order. Mothers, with their babies bobbing back and forth on their backs, toiled long hours in factories, on building operations and on public construction projects. Any lull in the work schedule was eagerly seized upon to hastily nurse this tiny bundle of life. Moreover, teen-age children were employed equally long hours in factories and spinning mills on tasks that over-taxed their years and strength. The working class as a whole was an exploited segment of the social structure.

At our Tokyo Tabernacle we established a Day Nursery, took the babies from their precarious perch and sent the mothers unburdened in mind and body to their work. For the children we opened a Vocational School for working girls and for apprentices. For working-men we held monthly gatherings where we endeavored to bring some color and cheer into their drab existence. A play ground, a dispensary and a children's clinic ministered to their physical welfare. Basic to all was the Gospel and its ministry to their total personality.

The over-all awakening that characterized the 1920s stimulated and broadened the interest in social problems and in social action. The demand for the enactment of social legislation covering a wide range became insistent and

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compelling. Laws prohibiting the employment of children under fourteen years of age in factories, mines, and industrial plants were passed. Night work by women between the hours of ten and four was made illegal. Expectant mothers were protected. The employment of children under sixteen in mines was prohibited. Night work in coal sorting for women and children was forbidden. Measures covering safety appliances and sanitation were passed. The number of monthly rest days for factory workers was fixed. Underground work in mines for men was limited to ten hours.

In April, 1922, a Health Insurance act was passed providing aid for workers in factories and mines in case of sickness, injury, child-birth, and to their dependents in case of death. This system was based on a cooperative relationship between the employee, the employer, and the government.

These factory laws, however, applied only to industrial plants employing ten or more workers. Of Japan's 5,000,000 industrial workers, sixty per cent were employed in small-unit family-shops employing five persons or less. Moreover, in order to by-pass this legislation some concerns split up into small-scale units.

In March, 1923, a Seamen's Minimum Age and Health act was enacted. It prohibited the employment of children under fourteen on ships as well as any person under eighteen who had not passed a health examination and been certified by the examining physician as physically fit. In

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April, 1925, a nation-wide system of free employment bureaus was inaugurated operating under municipal auspices with financial grants from the state.

Out of this people's awakening emerged the first woman's movement in modern Japan. The Japanese Woman's Christian Temperance Union, women of the Christian Churches and non-church women of a like mind, made a mass appeal from the womanhood of Japan to the nations represented at the Washington Conference on the Limitation of Armaments, pleading that all nations including their own, drastically disarm.

This petition was circulated throughout the empire. Bearing 100,000 signatures it was taken to Washington by Madame Kajiko Yajima, president of the Women's Christian Temperance Union, and presented by her in person to the Conference on Disarmament. Until the League of Nations was dissolved in the Spring of 1946 this memorable document was a major exhibit in the library of the League's headquarters in Geneva, Switzerland.

Not only was this the liberals' heyday in domestic affairs but their influence was determinative in Japan's international relations. Premier Hara true to his role as the first commoner to hold the premiership led the nation in making great strides in integrating her national policies with world trends and prevailing patterns.

Under his leadership, as we have seen, Japan entered World War I on the side of the Allied Nations. At its close

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she participated in the Versailles Peace Conference. She helped to formulate the Covenant of the League of Nations and in 1920 became a permanent member of the League. Dr. Inazo Nitobe, one of her most distinguished and widely known apostles of peace and an eminent publicist, rendered invaluable service for an entire decade not only to his nation but to the world as Under Secretary to the League Secretariat.

When the Conference on the Limitation of Armaments was called to meet at Washington D. C. in 1921, Premier Hara appointed as Japan's delegation a group of men who were ardent advocates of peace. Prince Iyesato Tokugawa, president of the House of Peers, was made the head of the delegation. Although a direct descendant of the Tokugawa Shogunate he had none of the traits of feudalism in his character nor any of its ways in his outlook. In high places he labored persistently for liberal ideals and was a tireless worker in the cause of creating better relations between the East and the West.

Baron Kijuro Shidehara, at that time Ambassador to the United States, Premier of Japan's post-surrender government and later President of the House of Councillors, was another member of the delegation. The Baron until exiled from the diplomatic and political world by the militarists and their satellites was indefatigable in his efforts to put Japan's relations with her neighbors, particularly relations with the United States and China, on a healthy and friendly basis.

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Mr. Masao Hanihara, Vice Minister of Foreign Affairs, a leading liberal was the third member. Admiral Baron Tomosaburo Kato, Minister of the Navy, a member of the moderate wing of Japan's military leaders, was the fourth member of Japan's delegation to that historic gathering of top-rank world leaders.

These four national figures were key leaders in the work of promoting understanding and better relations between Japan and the United States. Across the years in my work in this field I invariably turned to them for advice and their ever-ready assistance. As an unofficial observer at the Washington Conference on the Limitation of Armaments I witnessed their devotion to the larger cause of world peace. No delegation to that memorable conclave worked under greater handicaps and with a more selfless purpose to realize the goals which the conference set for itself. All four have gone to their reward. Profoundly I revere their memories!

In the face of incessant bombardment by the military clan the Japanese government accepted the recommendations of its delegation at Washington and signed a treaty calling for the destruction of a part of its fleet and fixing a 5-5-3 ratio for the future in the relative strength of the American, British, and Japanese fleets. Japan's militarists fought bitterly for a 10-10-7 ratio and because Admiral Kato agreed to the smaller figure he lost caste among his military comrades and to the day of his death was termed a turn-

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coat.

Under Hara's premiership Japan also signed the Four Power Pacific Treaty which sounded the death knell to the Anglo-Japanese Alliance, an alliance on which she had built high hopes. Moreover at the Washington Conference, Japan signed the Nine Power Treaty. In this treaty, Great Britain, the United States, France, Japan, Italy, with other nations pledged themselves;

'To respect the sovereignty, the independence, and the territorial and administrative integrity of China' and 'to maintain the principle of equal opportunity for the commerce and industry of all nations throughout the territory of China.'

The Hara Cabinet also came to an agreement with China over the vexed Shantung problem. As a reward for the role played by Japan in World War I in eliminating Germany from the China theatre of that conflict, the Versailles Peace Conference gave her the rights to the German leases and holdings in Shantung. Following prolonged negotiations and through the friendly counsel of Secretary of State Charles E. Hughes and Lord A. J. Balfour at the time of the Washington Conference, Japan and China concluded an agreement resulting in the return to China of the German-held territory of Kiaochow and of much of the property in that area of German construction.

The Hara administration furthermore entered into an agreement with the United States whereby the latter secured

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the use of the Island of Yap, one of the German islands mandated to Japan by the Supreme Council of the League of Nations, for landing and operational purposes in connection with her Yap-Guam cable.

The climax of this process of entering into cordial and cooperative relations with the nations East and West came in 1928 when Japan joined sixty-one other nations in signing the Kellogg-Briand Anti-War Pact, outlawing war as a national policy.

This edging in of the people on the domestic and international scene, however, drove the militarists and their fellow travellers to take desperate measures. With frank ferocity they moved to prevent control of the nation's affairs and policies from slipping out of their hands. Bent on clawing their way back to power they inaugurated a reign of terror. Assassination became a mania among a section of younger officers and cadets in both services. The assassin's dagger hung threateningly over any and all who dared to oppose nationalistic-imperialistic policies.

They struck at the people's leaders. In quick succession Premiers Hara, Hamaguchi, and Inukai fell foul of this mad mood. Baron Takuma Dan, ex-finance minister Inoue and other top-flight leaders of the liberal cause were marked for murder and fell at the assassin's hand.

Feb. 26, 1936, en route to an early morning appointment the air was tense with rumors and counter rumors. I was amazed to find the streets deserted. Suddenly I found

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myself surrounded by troops with bayonets fixed and guns in action making an attack on the 'Tokyo Morning News', the Capitol's most influential daily and a fearless champion of peace. During the night 1400 infantry men of the First Army Division led by hot-blooded young officers had staged a revolt, assassinated Ex-Premier Saito, Finance Minister Takahashi and other key officials, invaded the Premier's Official residence and attempted to assassinate Premier Keisuke Okada. They had slain police men in mass, occupied the Metropolitan Police Board headquarters and barricaded themselves in the palatial new Parliament Building. For four days and nights they terrorized the government and the city in a wild attempt to set up a purely military regime.

This resort to riotous revolution and frenzied bloodshed cowed the people. It robbed the liberal movement of many of its most able and aggressive leaders. It turned back the tide of liberalism and cleared the way for the advance of fanatical militarism.

CHAPTER V

TROUBLED WATERS



Empire builders have a flair for fishing in troubled waters. During the black years, the late 1920's and early 30's, the world was wallowing in the trough of an unprecedented economic depression. Japan was particularly hard hit. A disastrous earthquake in 1923 accompanied by a tidal wave and a devastating fire which reduced one-third of Tokyo to ashes and destroyed the entire city of Yokohama aggravated the seriousness of this economic crisis. In that catastrophe 100,000 people lost their lives. Another 140,000 were broken in body. The property loss reached the staggering total of \$2,750,000,000.

In both cities the commercial and industrial areas were

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totally wiped out. Throughout acres and acres of wreckage there was not a spade nor a hammer nor a saw, not one foot of lumber nor a pound of nails with which to begin reconstruction. Thus the rehabilitation of these two strategic centers, one the throbbing heart of the empire, the other the chief port city that linked her with the Western World, was not a marginal undertaking. The nation's total resources were mobilized and the empire was combed to find the funds, the tools and the materials needed for this Herculean task.

The world depression caught her in the midst of this program of reconstruction. Furthermore, during and following World War I Japan had overexpanded industrially and in her urban development. She had banked on her rapidly expanding world trade to finance her forward plunge in the industrial field. But like a bolt out of the blue the bottom fell out of her overseas commerce.

Moreover tariff walls, quota barriers, and inter-nation's trade pacts shut her out of many of the markets she won during the war. She was a novice in the field of modern finance and had failed to undergird the foundations of her economic structure. Overwhelmed by this cataract of disasters her whole industrial and economic life was thrown into a state of paralyzing confusion.

Approximately half of Japan's population is rural and in these areas the situation was even more critical. Of her 142,610 square miles of territory there are five times as much

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mountainous and three times as much forested area as there is level land. Of the sixty-five million acres of forest land half is owned by individuals and the other held by the central government, the provinces, and by towns and villages. This land is not tillable because of its mountainous character.

Her arable land totals 15,650,000 acres. The post-surrender government launched a five-year plan to reclaim an additional 3,000,000 acres. Of this 900,000 acres have been reclaimed. If her tillable land was divided equally among her 6,105,000 farm families, each family would have two and a half acres. However, there is not an equal distribution; 2,176,000 house-holds have less than one and a half acres; 1,935,000 have one and a quarter to two and a quarter acres. 1,874,000 families have two and a half to seven and a quarter acres.

In a super class are the exceptional 110,000 families whose farms run from seven to twelve acres and the 77,000 who own twelve and a quarter acres. In the United States the average for each farm family is 121 acres. Of the arable land 47 per cent is upland fields used for producing cereals and fruit, 53 per cent is lowland devoted to the cultivation of rice.

In the past tenantry was prevalent. Two-fifths of the arable land was cultivated by tenants. Over half of the riceland and 40 per cent of the upland acreage was farmed by tenants who turned over to absentee land owners or

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capitalistic farmers fifty to seventy per cent of what they produced. This high percentage kept the tenants pauperized. The agrarian reform sponsored by the Occupation Authority and carried into effect by the Japanese government will go a long way toward emancipating Japan's peasants from their age-long serfdom. It will enable 3,000,000 of the nation's tenants to eventually become owner-cultivators of the land they work. 4,500,000 acres have already passed from the capitalistic or absentee landlords to former tenants. Tenancy has been reduced from 46 per cent in 1941 to 10.8. per cent by 1954.

At best, the life of the Japanese peasant is an unending grind. The acreage is too small for machine cultivation. Everything must be done by hand. Rural Japan has not shared the nation's advance in mechanical methods. The primitive agricultural ways of old Japan still prevail. Now as then the man-pushed or ox-pulled plow prepares the soil for the seed.

The land tilled for some twenty centuries only yields when coaxed and coerced by rich fertilization, constant irrigation and intensive cultivation. Because of the shortage of commercial fertilizer the human excrement is still utilized. Collected from house to house and transported by manpower to the fields in huge containers it is the peasant's most important ally.

During my internment at the time of World War II I got a first hand taste of the Japanese farmer's arduous

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way of life. I shared his grim fight for food as I joined the other internees in ladling out the camp's toilets, carried the delectable 'honey buckets' to the fields, scattered their all-permeating contents over the soil and helped prepare it for seed sowing and harvest time.

Rice the principal crop is sown in seed beds. When the shoots are six to eight inches tall they are transplanted one by one to the flooded paddy fields. Through the long summer days under a scorching semi-tropical sun the farmers wade knee deep in the mucky mud of these fields, their bodies bent double they remove the weeds and work the soil around the tender plants with their hands.

When summer fades into autumn the golden grain is harvested handful by handful with a short sickle. A hand flail separates the grain from the chaff. This is winnowed with a hand sieve, the chaff being carried away by the wind. Some of the more progressive villages have added a modern touch to their methods by retiring the veteran hand flail in favor of a mechanical baby thresher run by a one horse power motor. This is a cooperative innovation and serves the community as a whole.

Each acre requires 100 days of gruelling labor and the average yield of rice is 35 bushels. 40 bushels is counted a good yield and 60 the rarely realized maximum. On the upland fields the average yield of wheat is 20 bushels and 40 of barley. The soybean is an inter-row crop. Cereals such as wheat and barley are planted in rows and when they

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attain a certain growth, beans are planted between the rows. Every inch of ground is thus scrupulously utilized.

Sericulture (cocoon raising) is the farmers' chief subsidiary industry. The leaves of the mulberry trees are stripped by hand and fed to the cocoons. These silk worms demand as much care as new born babes. The temperature must be just right and the feeding timed to the minute. Women with bare hands immersed in water at a temperature of 180 degrees skillfully unwind the delicate silk thread and reel it on a hand reel. Then miracle like it is transformed into exquisite fabrics often on a hand loom.

Tea culture is a mountain side industry. The steep mountain slopes are laboriously rebuilt terrace upon terrace. On these the tea bushes are planted. The tending and trimming is done by hand. When mature the pickers tediously gather the tiny leaves one by one.

An economic crisis for the Japanese farmers is a disaster of major proportions. Their welfare hangs on the precarious price they can command for the rice they grow and the silk they produce. During the world depression the price of rice slumped to an all-time low. Silk moves in the luxury class and at a time of economic upheaval is the first commodity stricken from the purchasers' list. This results in a cruel cut in the amount the market can take and a ruinous reduction in the price paid. During the 1930's it tobogganed from \$978.50 a bale to \$267.00, a perpendicular drop of 72.72 per cent. This spelled dire

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disaster for rural Japan.

The labor world found itself in the same plight. During the war-boom, wages, particularly in industrial plants and shipping yards, reached an alltime high. Semi-skilled men laborers received an average daily wage of \$1.15 and women fifty cents. In the 1930's wages took a plunge downward for both men and women.

Not only was there a reduction in wages but unemployment became an acute national problem. The free laborers—labor employed by the day—suffered first and most. In olden times the feudal lord cared for the needs of his retainers, the artisan provided a livelihood for his apprentices, and the merchant fed and clothed his understudies. This paternalistic relationship between labor and management has been carried over into certain areas of industrial Japan. Permanent employees in regularly organized industries are only discharged as a last resort. When discharged they are given 'namida kin', 'tear money'. This in no sense meets their needs but it serves to lesson the tension and the tears.

For day laborers drifting from one piece of work to another there is no such provision. No one feels any responsibility for them. At this time of crisis they roamed the streets in squads during the day searching for work and soliciting help. At night they threw themselves down under a bridge, in a protected alley way, wherever they could find some shelter from the biting winter wind. At our

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Christian Center we secured tents and supplies from the American Red Cross and built a small tent colony. Many a time near-midnight we went out and gathered these homeless men, women and children from their alley and street hideouts, tented and fed them.

Invariably these unfortunates were the second, third or fourth sons of their families. According to the timeless tradition of the family system the first born son stays where he is born and carries on the family line and vocation. When an economic or other disaster hits the home and members of the family are forced to go afield and work out a new destiny it falls to the lot of the second or third son to do so. By the same token the second and third born sons are freer to fare forth and carve out an independent career.

The ancestral home is a non-fluctuating stabilizing factor in the social set-up. In this national crisis hundreds of thousands of unemployed fled the cities and accompanied by their families trekked back to their native villages. There through the cohesion and traditional canon of the family system, the ancestral home no matter how humble or how destitute, never failed to furnish a refuge.

The youth of the empire were in a desperate plight. Eighty per cent of the graduates of the nation's educational institutions was recruited into the fast growing army of the unemployed. On the door of every commercial concern and every industrial plant was posted in loud trumpet letters

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the fateful notice—‘No Vacancies.’

As they faced the future in their homeland they found themselves confronted with a stone wall. There were no windows in that wall. No open spaces through which a ray of light might stream. It stood there as impregnable as Gibraltar and dark as death. It shut out all hope.

Across the oceans no far horizons beckoned. Everywhere the gates were barred. The United States, Canada, Australia, and New Zealand had plastered ‘No Admittance’ warnings on all of their ports of entry. Immigration restrictions and trade barriers confined them within their harassed island empire. They looked out upon life in a state of dark despair.

Others with hectic hearts and muddled minds sought a solution in suicide. At the mouth of Tokyo Bay where ocean liners make the turn and head for Yokohama, Oshima a low lying volcano. lifts its head above the water’s surface. The cone-like pillar of smoke rising from its crater is one of the first sights that greets the tourist as his ship approaches the Japanese coast by way of the Hawaiian Islands. During the most critical year of the depression 837 persons leaped into the bowels of that fiery monster. Most of these were young people. Some were ‘shinju’ ‘love pacts’; couples driven by a sentimental urge to make the adventure into the unknown, at the same time, from the same place, and in the same manner, in order that their spirits might enjoy a timeless affinity in the world beyond. The majority,

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however, were youth who saw no other solution to life's tangled riddle.

Forces that specialize in fishing in troubled waters made the most of this distracted national scene. Communism made a terrific drive into student centers, the industrial districts and the rural areas. Never was such a drive better timed. Youth, disillusioned and desperate, fell for the red ideology as eagerly as a drowning man grasps at a straw.

Some of the best brains in student circles and potential leaders among youth in industrial and in rural communities became adherents and ardent propagandists of the new philosophy. These converts came not only from the peasants' huts and the crowded tenements of the industrial workers. Many came from the palatial mansions of the nobility and the wealthy, as well as from the modest homes of the great middle class.

This movement cut across all classes and conditions. Scions of the aristocracy touched elbows and broke bread with the sons and daughters of the professional man, the merchant, and the toilers in field and factory. Parents, educators, and national leaders counseled with those who had espoused the new way of life, pled with them, threatened them, but to no avail. It had become a crusade and the crusader's zeal had gotten into their blood. They were motivated by the fiery enthusiasm that characterizes a new convert.

Official circles became panicky. Instead of fighting the subversive ideology with constructive ideas and spiritual

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weapons they resorted to force and repressive measures. This put these adventurous spirits in the martyr tradition. They gladly accepted the role. At one time 32,000 of these high-spirited youth were behind prison bars charged with entertaining and propagating 'dangerous thoughts'.

The economic crash, the industrial crisis, the rural distress, the drift of the nation's youth into the Communistic fold, stunned and stupefied the Japanese people. They seemingly had come to a dead end in the road. No way out was in sight.

This whole national situation offered a unique opportunity for another type of fishers in troubled waters. The militarists and expansionists decided that their hour had struck. They hastened to set a match to political dynamite planted by design at Mukden in order to blast an opening for Japan's advance into Manchuria and on to the Asiatic continent.

It was an old technique. It is the first trick that empire builders pull out of their hat when they launch an expansionist adventure. Start an incident or a war on some other nation's soil and divert the thought, the pent-up emotions and the arrested potentialities of the people away from the boiling domestic pot.

It worked. To remove the people's apprehension this outbreak was shrewdly camouflaged by the disarming label of 'Manchurian Incident'. Incidents in that unstabilized part of Asia were as common as measles. Naively the

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Japanese people believed this was just another blow-up across the Sea of Japan. It would be localized and ironed out as numberless other incidents had been. Little did they dream they were being maneuvered into a full-fledged war. Little did anyone dream, even those who, moved by vaulting ambition instigated the incident, that the match lit at Mukden was starting a world conflagration.

In all fairness it must be recorded that Baron Kijuro Shidehara the Foreign Minister at the time had consistently pursued a policy of conciliation and good will with China. Through his influence Japan had returned the Boxer indemnity in order that it might be used to strengthen the cultural relations between the two nations. With these funds a Cultural Institute was established in Peking, a Research Institute opened in Shanghai, and scholarships provided for Chinese students wishing to study in Japan. In 1927 when a wave of anti-foreignism swept China he prevented Japan's joining the American and British fleets in the bombardment of Nanking as a measure for the protection of foreign lives and property.

Under his leadership the Tokyo government exerted itself to the utmost to localize the Mukden outbreak and confine it within the bounds of an incident. In this it was supported by the press. There were also bitter protests in Parliament at the army's high-handed actions and the way it was usurping that body's prerogatives. But to no avail. The expansionists had tasted blood and were mad for more.

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Their dream of getting a foothold on the Asiatic mainland had come true and they were determined to drive in their stakes and stay.

The military machine had developed such high power and accumulated such momentum that Tokyo could no longer determine its direction nor fix its goal. It was off on its own, a law unto itself. Japan's much discussed 'dual government' was now in full action. Her continental policies were determined not in Tokyo but by the army in Manchuria.

CHAPTER VI

AT THE CROSSROADS



The stealthily maneuvered Manchurian outbreak in 1931 caught the Japanese people by surprise and their reaction was unexpectedly unresponsive and non-committal. In order to whip them into line the militarists and expansionists began a high-pressure propaganda to create an atmosphere favorable to the adventure.

First and foremost they idealized it. This was not conquest. It was a crusade. For centuries the East had been at the mercy of the imperialistic nations of the West. As a result every Oriental nation except Japan had been brought under the exploiting oppression of the Westerners' greed for land and their itch for political domination.

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The Asiatic people must be liberated and given a chance to work out their God-given destiny unhampered by western imperialism. This was the curtain-raiser in a great historical and epoch-making drama; the liberation of a whole continent and of a race. In the face of the ever-encroaching West, Japan alone had maintained an independent and unexploited existence. In this dramatic move, therefore, she was divinely destined to play the major role. The messianic call had come. The nation must accept this heaven-given mandate, arise and fulfill its high destiny.

They also presented a utilitarian appeal. The army that engineered the Manchurian adventure was rural-crisis conscious. Most of its officers sprang from the tiny patch farms of the nation. Eighty per cent of its soldier recruits came from peasant homes. The whole army knew from first hand experience the life-and-death struggle for a bare subsistence that characterized the peasant farmer. It knew his marginless existence; no margin in tillable land, no margin in the necessities of life, no margin in anything except ceaseless labor.

Its propaganda, therefore, sounded a militant anti-capitalistic note. Far afield the army was out to liberate Asia from the financial tycoons of the West. At home its mission was to emancipate the exploited tillers of the soil and the oppressed laboring class from that same breed. Broad acres and unlimited opportunity awaited the nation's tenants and laborers on the mainland of Asia. Moreover, this main-

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land with its backward peoples needed the initiative, the know-how, the superior culture which the sons and daughters of Dai Nippon would bring. It all sounded like a page lifted bodily out of the master code of the western empire builders.

Modern warfare calls for bayonets and bombs, for naval and air craft, and for the mass production of munitions. Man-power is essential but the industrial potential holds the key to victory. In opposing capitalism on the one hand and supporting industrialism on the other, the army leaders solved the seeming contradiction by ardently advocating State Socialism. In their efforts to win the industrialists to their cause they stressed the fact that Japan was compelled to seek economic security through industrialization.

However, she possessed only four of the twenty-five raw materials essential for an industrial program. Her future existence as a nation depended, therefore, on tapping and securing control of a greater supply of raw materials. Without these she would forever be in bondage to the nations which possessed the twenty-one basic resources which she lacked, and be subject to their beck and call. Her independence would be purely nominal, possessing the form but lacking the substance.

To those who had moral qualms over this program of aggression they pointed to the unequal distribution of the world's area and the monopolistic hold such nations as the United States, Great Britain, Russia, France, Holland, and

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China have on the world's raw materials. They justified their methods by throwing on the screen the means by which some of these nations came into possession of these holdings.

They called attention to the way in which the 'have' nations assume that the status quo is divinely ordained and admits of no change. In the face of that unalterable attitude and in view of the way in which the world is organized, direct action they argued, is the only recourse open to the 'have not' nations. Failure to act means that they will remain 'have nots' until the end of time. We have, they said, no choice. We must find a way out and fight for it. In a world where every nation is bent on getting and holding all that it can no one will find a way out for us.

Japan's youth like youth in every land is idealistic. They dream dreams and see visions of a different day and a better way for mankind. In order to arouse the nation's disillusioned youth and capture their enthusiasm for this pseudo crusade they played up Japan's mission as the emancipator of Asia.

'Ajiyajin no Ajia', 'Asia for the Asiatics' became the slogan for the venture and a systematic program for the militarization of the mind of youth was launched in every educational institution and in all youth organizations. Martial education became an instrument of national policy. Its one and only aim was that of building a streamlined

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war potential. Textbooks were revised. History was re-written. Military drill was intensified. In fanatical fashion they revived the mythical teachings of Japan's divine origin, her inviolable Imperial Line, the sacredness of her soil, the superior character of her people, the uniqueness of her government, and her heaven-destined mission in the world.

They took the cue from the western empire builders and played on the inherent altruism of youth. They pictured them faring forth as evangelists proclaiming the dawn of a new day for the colored races, sharing Japan's culture with the less favored peoples of Asia and projecting the nation's leadership across the eastern world. It was their high mission to take up the Yellow Man's Burden and become the spearhead of Asia's army of emancipation.

The political parties were impotent. Even in the heyday of liberalism political parties and party cabinets in Japan differed greatly from those in the western democracies. The norm was loyalty to party leaders and not devotion to principles. Platform and policies gave way to the personal views and maneuverings of these leaders.

Parliament and political parties were anathema to the expansionists and the military clan. They gave the people too great a voice in the nation's affairs and hampered them in their machinations. By intrigue, strategy and pressure both Parliament and the political parties were gradually hamstrung and transformed into meaningless facades. Eventually they were reduced to nonentities and completely

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stripped of their functions as policy forming forces.

Moreover, the political parties had fallen into disrepute. They were dominated by the 'Zaibatsu' financial magnates, and the captains of industry. Party leaders depended on big business for millions of money with which to carry out their political maneuvers. Graft was common. Scandal followed scandal in the political world. Elections were bought and sold openly and shamelessly.

Because of deterioration in their ranks plus the fact that they put forward no constructive program with which to meet the national crisis they lost the confidence of the people. Parliament and the political parties became mere window dressing in the national scene.

An additional factor that played into the hands of the never-slumbering schemes of the expansionists and the military clique was the growing suspicion on the part of the people that Japan and the Oriental people could not expect full-toned justice from the nations of the West and their pale faced people.

Until the passage of the discriminatory immigration legislation by the United States in 1924, the Japanese had looked up to America as a model nation. She had no imperialistic designs on the East. She did not as a national policy exploit weaker peoples. She could be trusted to give the peoples of Asia a fair deal. That trust and traditional friendship had stood the strain of a whole brood of problems that from time to time harassed the relations of these

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two nations.

The exclusion legislation, however, because it discriminated against the Asiatics and excluded them, not on economic grounds but on the basis of their race, brought a dark cloud over this relationship.

When it was proposed the author hastened to the United States and for a year toured the nation pleading for its defeat. Universities, high schools, churches, luncheon clubs, state legislatures, a representative gathering of members of Congress assembled in the Senate Social Chamber, even West Point, gave this appeal a hearing. Alarmists, however, had created a mass psychosis in the American mind and this measure with its fateful consequences became a law.

This proved a devastating shock to the confidence of the Japanese people in America's sense of justice and fair play. It made them feel that when it comes to a crucial test even their former ideal and idol among the nations of the West could not be depended upon. Canada, Australia, and New Zealand in rapid succession passed exclusion laws and deepened the distrust of the white peoples that had taken root in the sensitive Japanese soul.

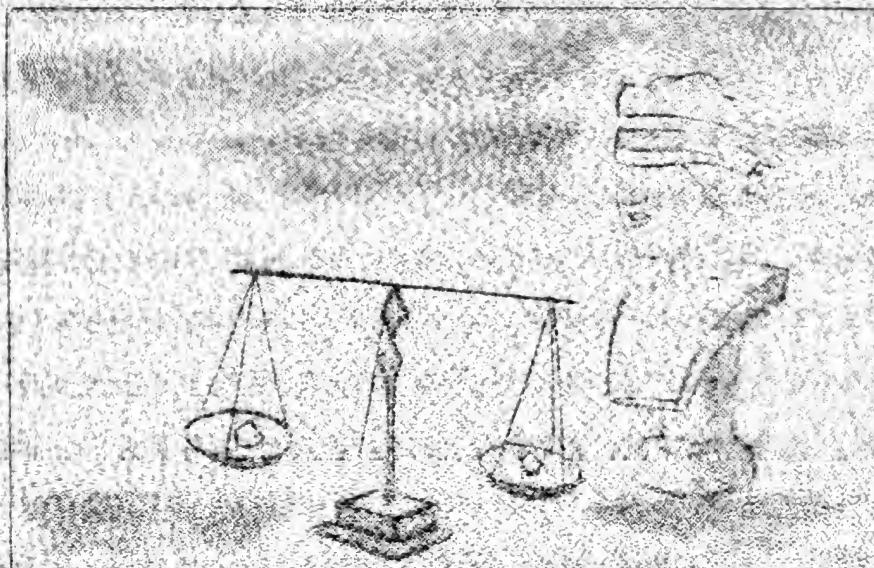
When the Versailles Peace Conference at the insistence of President Wilson flatly refused to write into the treaty of peace a clause recognizing racial equality as a guiding principle in international relations the Japanese people lost hope. The East is East and the West is West. Between the two there is an unscalable barrier.....color.

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Among the internationally minded Japanese this erection of racial barriers left a deep wound. Others in high and low places resolved at any and every opportunity to demonstrate their equality. Still others bitterly resented this affront and harbored a smoldering sense of enmity in their hearts. This failure on the part of the representatives of the white nations to sense the spirit of the new day underscored the arguments of the expansionists and those who had dreams of empire. It furnished them super-material for propaganda purposes. In the fateful events which sent Japan hurtling into war on the Asiatic continent these instances of racial discrimination were played up incessantly by the war-mongers in justification of their high handed procedure.

CHAPTER VII

MANIFEST DESTINY



Drums were beating and bugles blowing. The cities and the country side were astir with the tramp tramp of marching men and of martial music. The 'incident' had blossomed into a full-fledged war. Yet it was a queer sort of war. There was no war fever. No voicing of fiery hatreds. No spontaneous demonstrations of the martial spirit. No mass enthusiasm.

There were periodic parades and monster gatherings of the populace. Fiery harangues were staged. Patriotic songs were sung. 'Banzai', 'hurrahs' aplenty resounded through the air but it all had the semblance of a puppet show. There was no spontaneity. Nothing was improvised. Some-

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one somewhere pressed a button and what was planned to happen happened. It was all very mysterious and frigidly mechanical. When it was over the people fell away as quietly and subdued as though returning from a funeral. The temper and tempo of war were strangely missing.

When soldiers entrained for the front there was a burst of fanfare. Great crowds gathered to wave them off. The bands played. Everyone joined in singing the national anthem. Again the banzais rang. Silence would indicate a lack of patriotic fervor and there were plain clothes gendarmes planted in the crowd taking the temperature of those present. So mothers, wives and sweet hearts smothered their tears and sang, sang lustily.

Why then this crowd, this fanfare? Lift the curtain, peek behind the scenes. Orders had gone out to every family, every store, every factory, every school, every shrine, every temple, and to every church in the town or the city sub-district designating the number of participants to be sent from each to that 'demonstration of the way the people were supporting the war!' The traditional code of action was in full force. Everyone conformed. To do otherwise would be courting a stormy seance with a ruthless gendarme. Moreover, there loomed the threat of being black-listed by the militarists. The designated quota was filled.

True there were those who came of their own accord. The traditional sense of solidarity within the family and within the larger family group bind the members into an

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integrated whole. Theirs is a unified community of interest. They are one and indivisible and take the bitter and the sweet of life together. Thus at these farewells loyalty to the group brought them. They voluntarily presented a united front as family circles in Japan have done for centuries in all of the crises of life.

The militarists waited until Europe was in turmoil before they struck in Manchuria. But the Japanese people by and large remained cold to that venture. It became necessary to take an extended period to propagandize and indoctrinate. It is highly significant that that process was drawn out from 1931 to 1937 before they dared to proceed against China. When again the people's temperature failed to rise to the proper pitch there were four additional years of propaganda and indoctrination before they ventured to strike in the Pacific.

In the white light of an all knowing God, no nation's hands are wholly clean when it concerns the question of war guilt. In our one world the family of nations is a global unit. The interrelation is so intimate that the policies and practices of each nation influence all the nations. There is, therefore, a solidarity of guilt for the tragedy of the war. The degree of guilt may differ greatly but all must turn the spot light on their own souls.

The Japanese people cannot escape their full share of responsibility for the war. But there were mitigating circumstances. As a people they did not want the war with China.

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The outbreak of hostilities with the United States and Great Britain was a terrific shock to the majority. However, the long years of incessant propagandizing and indoctrination had done something to them. Like men everywhere they were unconsciously conditioned by their environment. There was an inevitable interaction between their mind and mood and that of their surroundings.

The propaganda was so highly organized, the alarms so persistent and the pressure so insistent that it created a climate that conditioned the people. It created an atmosphere so massive and pervasive that only the exceptional person could maintain his poise and normalcy. Every newspaper, every magazine, every book, the world's news, went through an iron-clad censorship. Immersed in this atmosphere and under the impact of this mass mind the individual was swamped. It was next to impossible for him to do his own thinking and formulate his own conclusions.

The reactions to the war with China were various. During those fateful years in the routine of my activities as a secretary of the National Christian Council of Japan I sounded people of every class and condition; farmers and factory workers, students and university professors, merchants and industrialists, scholars and politicians, pacifists and militarists, Christians and non-Christians. Some were influenced by the dread of tomorrow's problem of bread. The empire builders were the only ones who offered an answer to their plaintive question. 'Faced by the titanic problems of

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limited land, meager natural resources and a rapidly growing population what is the way out?' Others motivated by the inbred fatalism of the religions of the East committed the war, its issues and its outcome, to fate. 'After all', they reasoned, 'Fate is the all-wise arbiter of human affairs and of the destiny of nations. Its decrees are final. There is nothing we can do about it. What is decreed to come will come. The nation's destiny is written in the stars.'

Others whose thinking moved on a higher plane deplored the war but were bewildered by the pseudo-idealism of the loudly trumpeted full throated slogans. 'Ajiyajin no Ajiya', 'Asia for the Asiatics'. In view of the high handed way in which Asia has been exploited by the West and for the West, that did not seem to them an unreasonable objective. 'Hakko Itchiu'; 'Eight corners, one heaven'; All the people of the world under one roof! One world! One humanity! One brotherhood! An inspired insight purporting to have been born in the brain of Jimmu Tenno, the mythical founder of Japan's Imperial line. It doubtless had its origin in the Confucian cosmic conception of 'heaven' as the impersonal ruling power in the universe.

'Kyōei Kyōzon'; 'A mutuality of life and a common prosperity'. Could it be, they mulled, that it *is* written in the stars that Japan's mission is to emancipate the East from the dominance and exploitation of the West. Has the hour struck for her to lead out in a great crusade to liberate her kith and kin in Asia? Is there something in

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manifest destiny? Is Japan being carried along by the irresistible dynamism of historical determinism?

With rare exceptions the liberals and Christians were distressed beyond words. Their ideal for Japan and the way of life they had stood for, were ruthlessly pushed aside. A Japan, liberal in her domestic policies and peaceful in her relations with her neighbors, had been their consistent and persistent goal. Instead, reaction was rampant in the domestic scene and she was brandishing the mailed fist toward her continental neighbors.

The over-all reaction among the people at large was that it was the militarists' war not theirs. The hidden causes of the war were known only to them. They were in the know. They would have to see it through. They had no realization how tragically they themselves would be involved before it was over. A minority steeped in the ultra-nationalistic credo of a sacred and immutable Imperial line, the nation's divine origin, its super-race, its sacred soil, and its invincible fighting forces, were in an inflated mood. They were hypnotized by the pan-Asiatic dream and visualized Japan as a modern messiah.

The militarists and expansionists saw themselves and the nation carried along on a resistless current of history. The ship of empire like the Ancient Mariner's vessel was being plowed through the waves by fate 'the air cut away before and closed from behind'. Fate and the 'yaoyorozu no kami', 'the 8,000,000 national gods', were on Japan's side

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and no monster navies nor massive armies could stop her.

They were intoxicated by an inflated nationalism and an unreasoned mystical reliance on fate. They saw Japan carried along on a wave of the future. That future was determined by the laws of a fatalistic universe and as inevitable as the dawn that follows the dark. Under that fixed star they were gambling for high stakes. They banked on Great Britain being hopelessly involved in the tangled European situation. She was too much occupied with the increasingly delicate and difficult task of holding her scattered empire together. She would not and could not intervene.

The United States was too soft. Too complacent. Too smug. Too fond of her life of luxury. Too uncertain of the working of her streamlined capitalistic way of life in a world tortured by labor-management and economic-crisis problems. She was too much of an isolationist in her world outlook. Too infatuated with peace. The Axis powers were riding high and destined to monopolize the place in Europe's sun.

A people are responsible for the kind of government they have. They cannot, however, be held responsible for the heritage which has been passed down from their forebears. Until the Occupation the Japanese people had no experience of freedom as understood by the democracies of the West. Their furthest excursion into a democratic way of life was in the 1920's. That was real freedom as compared with the

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feudal period but by western standards it was watered down, limited and circumscribed.

During the two hundred and sixty-seven years (1600-1867) of the Tokugawa Shogunate, life was standardized and regimented. In every area the patterns were fixed by the powers that be. The size and movements of ships, travel, marriage, dress, the kind of food to be eaten, rest days, social customs, cast relations, these were all legalistically regulated. Birth and death were the only unregulated events in the people's calendar. Even regarding these two momentous experiences, they were not consulted as to the how, the when, or the where! From the cradle to the grave they lived their lives within the framework of a pattern handed down from above.

This regimentation lasted so long that the pattern became frozen and produced a mentality that became an integral part of the people's heritage. The practice of regulating and being regulated became a fixed group mentality. It was the heaven-bestowed function of those who moved on the upper levels of the social order to regulate the life of the rest. And it became second nature for those on the lower strata to unquestioningly accept the dictation of their superiors. The feudal lord in his relation to the Shogunate, the retainer in relation to his lord, the student's relation to his teacher, the apprentice's relation to his master, the father in the home, the loyalty-relation of all to the Emperor, implemented this pattern and practice in the rounds of

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their daily lives.

The past in the Orient is weighted with so many centuries of time and so heavily laden with tradition that it hangs heavy over the people. A voice out of the past is endowed with the wisdom of the ages. Age-old traditions and social mores have gathered such momentum that they color the stream of life of these nations in spite of their modernization. In Japan, the Emperor cult, ancestor worship, an inflexible family system and a feudal mentality had intensified the influence of the past and kept alive the forms and the emotions of old Japan. The militarists capitalized on this hold-over from the past and made this social heritage an entering wedge in their drive to capture control of the nation's policies and purpose.

Another feature of the inheritance from the past for which the Japanese cannot be held responsible has to do with Japan's coerced debut in the family of nations. She got off to a bad start in her first intercourse with the West. She was awakened from her centuries long hibernation by the booming of the cannons of Commodore Perry's 'Black Ships' off the silent shores of Uraga in 1853. This fleet-enforced diplomacy compelled her to abandon her two hundred forty years' (1613-1853) policy of national isolation. Moreover, in the Asia of that day she saw western imperialism and aggression rampant in India, Burma, Java and China. It was not an auspicious introduction. It did something to her. That exhibition of western military might

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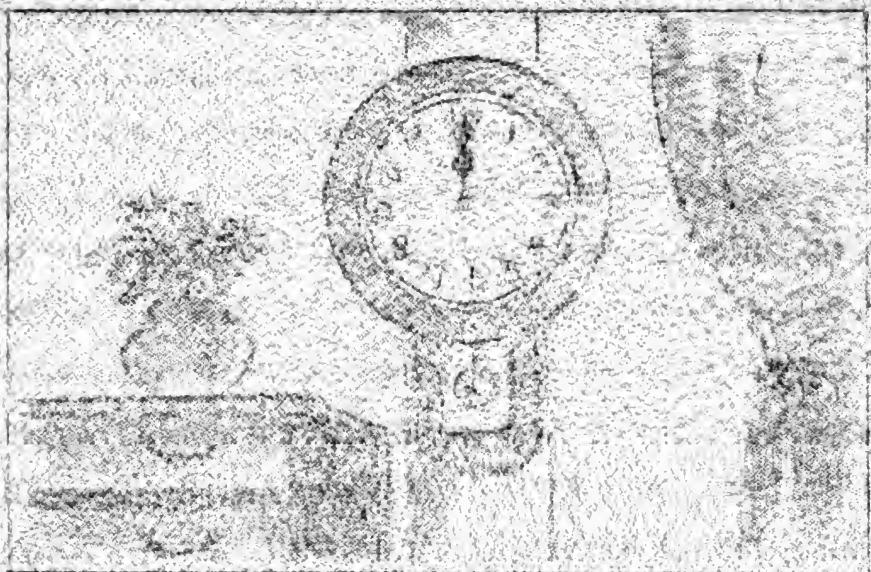
right off her shores and in Asia created a fear complex that has colored and given direction to her thinking and policies ever since.

Moreover, her appearance on the world scene came at a time when the nations of the West motivated by a lust for land were frantically expanding their colonial possessions at the expense of the East. Germany seized Kiau Chau, China and its hinterland in 1897. Russia secured a lease on Port Arthur and Dalny in Manchuria the same year. In 1898 Great Britain leased Wei Hai Wei and the Kowloon Peninsula. The United States took possession of the Philippines. France got a foothold in Kwanchow, South China. In 1899 Italy was maneuvering for a naval base and coaling station on Sanmum Bay, China. The whole world setting, East and West, compelled Japan to become militarily strong. Failing this she would have gone the way of her sister nations in Asia.

The men who were responsible for making Japan militarily strong were not satisfied, however, with a military potential that would make the nation secure against all comers and put a period there. The virus of war had gotten into their blood. The imperialistic bug was working in their brains. Dreams of conquest sent them reeling from so-called 'incidents' into a war that girdled vast areas of the Pacific and of Eastern Asia.

CHAPTER VIII

THE ZERO HOUR



The zero hour had struck. For months the tension had been terrific. Alarms had come thick and fast. Events were in a ceaseless swirl. The air was heavy with rumors. When the Tojo cabinet despatched Mr. Saburo Kurusu as Ambassador Plenipotentiary to renew negotiations with the American government the nation drew a deep breath of relief. But the respite was brief. The reports from the negotiations grew increasingly ominous.

Japanese Christian leaders, notably Dr. Toyohiko Kagawa, who were acquainted with the American mood and knew America's might, besieged key figures in and out of government circles pointing out the momentous and potentially

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tragic significance of the hour. A group of Japanese Christians organized a Prayer Vigil and for seven days carried on a twenty-four-hour-a-day service of prayer interceding in behalf of the negotiations at Washington. Special seasons of prayer for an unbroken peace in the Pacific were held in the churches. Wherever and whenever Christians met they united their hearts in petitions for peace.

Among the people, few believed that a clash of arms would come between Japan and the United States. They knew that the relations between the two nations were brittle and strained near to the breaking point. Some knew that the policies of the two nations in China were as far apart as the poles. But they did not believe that that meant war.

Since 1890 American-Japanese relations had been problem-plagued. Repeatedly war mongers on both sides of the Pacific had predicated that a clash was inevitable. Each time it was averted. In both nations there were large reservoirs of good will. Their influence would prevail. The difficulties would again be ironed out.

This optimism was based on two misapprehensions. Propaganda had led them to believe that the China issue was one-sided with America on the wrong side. It would therefore be relatively easy for her to back down. Moreover, they over-estimated America's economic interests in China and under-estimated her loyalty to the principles that were basic in her traditional relation with the Eastern nations. We had given the impression that what America wanted in

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the East was trade, wanted it at any price, and that dollars were of more value than principles.

The United States has made serious mistakes in her Oriental policies. Americans and American government-backed corporations have exploited Eastern peoples. But except for a brief period in the 1890s and the early 1900s imperialism has not been the policy of the American government in its relation to Eastern Asia. That temporary imperialistic trend was repudiated. However, in the inscrutable turn of the wheel of world events the United States is again on the spot. Her drive for strategic bases on a global scale is interpreted by the people of Asia as a recrudescence of that discarded imperialism. For her own sake and in the effort to build a durable peace it is imperative that she speedily seek clear-cut ways of correcting this poisonous impression.

There were faults and blunders on both sides in the Japanese-Chinese controversy. But the United States could not step aside and see the independence and integrity of China sacrificed. She could not sell her down the river. The Japanese negotiators at Washington were all out in their efforts to find a modus vivendi to avoid a resort to arms. The Tokyo government, however, double crossed them. The militarists had set their sights and were blindly bent on war.

December 7th dawned just like any other day. The author went to his office in the heart of Tokyo. En route

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he stopped at a radio shop and asked the proprietor to call at the house and install his radio. In a most matter-of-fact way he was told that because of the war with China they were out of wiring material. Were they? Or was this a courteous way of avoiding traffic with a man who overnight had become an enemy alien and was acting as though nothing had happened? Radios had become a 'hot potato'. Short wave receiving sets had been banned and the police were spying on both radio dealers and users.

It was the rush hour. The street cars were jammed. Businessmen, professional men and government workers were headed for their offices in downtown Tokyo. I edged my way into one of the cars. On my entrance a mysterious hush swept over the passengers. There was no excitement. Yet something seemed to be in the air. The audible conversation among the passengers centered around the perennial theme of the scarcity of food and the war news from China.

Ordinarily on my arrival at the office the Japanese staff dropped in to say, 'Good Morning' and after a cheery exchange of greetings the day's work was on. This morning that ritual was omitted: I wondered why. Soon there was a knock on my door. A prominent Christian layman opened it. His genial smile was gone. Standing in the half-opened door way he blurted out, 'taihen desu ne!' 'Terrible isn't it?' My face was a blank. 'Why? What's happened?' 'Oh haven't you heard?' With that he turned and fled as though a dozen demons were on his trail.

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As the morning wore on the atmosphere became increasingly mysterious and ominous. Suddenly the senior member of the staff turned to me and with a face tortured with pain said, 'It is too terrible to tell but this morning the radio announced that Japan has declared war on the United States.' From that on all work ceased. We hovered around the radio and hung on to the news as it kept streaming in.

Pearl Harbor attacked and the American Pacific fleet sunk. Japanese bombers active over the Philippines. Units of the Japanese fleet invading the South Pacific. Singapore threatened. The Aleutian Islands within range of the Japanese offensive. No one spoke. We scarcely breathed. At length the oldest of the group, an outstanding Japanese Christian leader since gone to his reward, laid bare his inmost thoughts. 'What do they mean? Are they mad?' On the streets and in the shops the people seemed stunned. And well they may have been. For years there had been an unceasing barrage of alarms and cries of crises. They had lived under nerve-wracking tension and been tightening their belts for five and a half long lean years in the war with China.

A well informed influential member of Parliament whom I met in the afternoon shook his head and said, 'This means three more years of war but we will have to see it through. This tragic turn in the nation's destiny must run its course.' This brief comment opens a wide window into Japanese and Oriental psychology and their philosophy of life. An impersonal deterministic force is at work in history,

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personal and national. And when the hour strikes and events break they must run their determined course. No human endeavor can block them nor alter their direction. It is futile to argue about them. Gear in, in the best way possible, and accept the outcome as inevitable—period.

This negative and apprehensive attitude on the part of the people toward the turn events had taken exasperated the military who were now firmly in the saddle. The zero hour should have been greeted with a cheer. There should have been jubilant dancing on the streets and frenzied fanfare. Instead an inauspicious funereal hush pervaded the scene. This called for action. Radio instructions were instantly flashed to ex-service men's organizations, to the government-sponsored young men's league, to educational institutions for men and to super-patriots' societies ordering them to mobilize in the plaza fronting the Imperial Palace and demonstrate that the declaration of war was the will of the people.

By four o'clock the stifling hush which had hung over the city was lifted. Companies of marching shouting men poured through all the streets leading to the Palace. Tokyo had recovered its broken tempo and was again astir. Yet that evening when I joined the people streaming homeward from that demonstration and jostled with them for standing room in the crowded street cars no one paid any attention to my presence. The police had called at the house. 'Where was I? What was I doing? When would I return?'

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The next morning two plain-clothes police appeared and in typical Japanese fashion 'requested' me to confine my movements to the premises of my home. This meant 'home detention'. We were commanded to let our Japanese servant join the queues for our rationed food supplies and do other necessary buying. In emergency cases Mrs. Axling might slip out to the nearest shops for food.

Two detectives from the neighboring police station were detailed to see that we carried out instructions. Our house became a part of their fixed beat. Our servant was questioned by them early and late and by gendarmes who shadowed the premises incognito, as to our behavior and the happenings in our circumscribed world. Faithful as the day was long, she reported to us their coming and going, their endless questions and her replies. It was an embarrassing role for her to play but she took it all as a part of the day's work. To her we were not enemy aliens but members of the same household and bound to each other by family ties.

Twice squads of policemen made a systematic search of our home from cellar to garret for incriminating evidences of spy activities. In these searches nothing escaped the closest scrutiny. The contents of every container, every shelf and every drawer were examined item by item. Every book in my library and every page of every book was called upon to account for the thoughts it had harbored and the ideas it expressed. It was the most painstaking

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| and exhaustive piece of research work imaginable. They should have been awarded some scholarly degree for the efficient way in which they worked !

Letters and books were systematically confiscated. Here is hoping that they read them. The letters were harmless and the books would have opened for them a new world. Many of them were packed with so called 'dangerous thoughts'. It was a long drawn-out tiresome task so when they finished we served refreshments. After a formal farewell during which they bowed and we bowed they departed loaded down with some of my most valuable books. Alas, also with them went the radio which was making life within those walls a bit more bearable.

It is only fair to add that in our experience with the two squads of police men that searched our house, with the two detectives who for nine months checked up on my deportment as a "taku ni kinsoku sareta hito" 'a man whose feet were forbidden to leave his house', and with the top police from the Metropolitan Police headquarters who visited us periodically, we did not have a single unpleasant experience. Our relations were those of man with man rather than of prisoners and keepers. On our part we did not forget that we were Christians and here was an opportunity to demonstrate the meaning of that name in terms of attitude and action, to men who knew nothing about Christ and His way of life.

They knew that I had been a consistent advocate of peace

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and was opposed to their military regime and made surprisingly few attempts to secure information that would serve their purpose in the war. Whenever a questionable question stuck up its head or a sally in that direction occurred I replied with serene silence. That proved embarrassing and invariably broke up the party. For reasons I never understood, after the declaration of war with the United States, the gendarmes cut all direct contacts with me. They surreptitiously made the servant's quarters their day and night rendezvous.

The daily newspaper and visits from Christians kept us in touch with developments. From the start this was a totalitarian war. Young women were compelled to do some form of clerical or industrial work unless they were students enrolled in some recognized educational institution. Taking advantage of this exception young women flocked to the schools. Every girls' school was besieged by applicants. These institutions had the largest enrollment of their history and carried scores of names on waiting lists.

Schools were reorganized, accelerating the courses, eliminating vacations, and making some form of manual labor a part of the educational program. Men students were allowed to graduate before they were inducted. Foreign sports; such as base ball, basketball, and tennis were forbidden. Buddhist and Shinto priests as well as Christian pastors were required to render some kind of community service or engage in part-time productive labor.

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The rationing of food was tightened up and put on a so-called scientific basis. The food research laboratories worked out a series of diets for different groups. There was a diet for expectant mothers, a diet for primary school children, a diet for college students, one for white-collar workers, and another for laborers. Service men were in a special class. They and the munition workers were the only ones adequately fed. Military officers lived on the fat of the land. A black market flourished and the newspapers reported arrests that ran up into many thousands.

Everything went into the insatiable war hopper. Iron gates and fences disappeared. Radiators were torn out of homes and commercial buildings. Metal eave-troughs were ripped off the roofs. Galvanized iron signs were removed from shop fronts. Markets were stripped of everything made of metal. Nails were as scarce as hen's teeth.

An iron-clad, air-tight censorship was clamped down upon the people's thinking and conversation. The press was throttled. If an editor or writer failed to toe the mark he was visited by a military officer or the representative of a strong arm organization. When the interview was over the air was thick with threats. Broadcasting stations were taken over by the government and every script was scrutinized. Mail was censored. Political parties were abolished. The Imperial Parliament was made a rubber-stamp meaningless facade for constitutional government.

The people were as insulated and isolated as during the

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two hundred forty years of Japan's seclusion. A steel curtain was hung between them and the outside world. There were no windows nor any lifting of that curtain. They were shut in and the world was shut out. They knew only what their military masters wanted them to know and were doomed to live in a dream world.

The government cushioned the shock of the deprivations and hardships brought on by the war by assuring them that they were a part of something historic and pledging them a lot of 'pie in the sky'. They were told that, standing between the past and the future, they were the custodians of a great tradition and a great trust and were discharging their debt to their ancestors by building a greater Japan to hand on to posterity. That could only be done through blood and sweat and tears.

In the early stages of the war with China, the favorite slogan was 'kessen kessoku', 'a blitz war—a swift decision'. There was a blitz war but the swift decision failed to materialize. When the Japanese army bogged down on the continent that slogan went out the back door one dark night and never returned. Its disappearance was never explained. Presumably it jumped into the fiery throat of Mount Mihara or some other volcano or in the true military tradition committed 'harakiri'.

This war with the United States was no 'incident'. This was war. They were no longer fighting with under-fed, under-armed, untrained Chinese troops. There was need

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for reorientation and a slogan that matched the hour. 'Hyakunen senso', 'The Hundred Years' War' became the new rallying cry. To us of the West that sounds like flamboyant bombast. Not so to the ears of the East.

The East is mellow with age. The history of the Oriental nations trails back 2,000 to 5,000 years into the past. The sense of the ages runs in the blood of their people. Whether they look backward or forward there's is a timeless outlook. Thus while we short-historied Westerners think and plan in terms of decades the people of the East take the centuries into their calculations and into their stride.

For them history moves to the measured step of generations. The father initiates a project and passes it on to the son. The son carries it forward during his allotted span of life and bequeathes the unfinished task to the grandson. From the beginning it is a family project. What one member of the family group cannot accomplish another will. Therefore the vicissitudes of time cannot prevent its realization. Japan is a family nation. Doubtlessly bluff was involved and the purpose was propaganda but the slogan, 'The Hundred Years' War' was good psychology. It capitalized on the Emperor-Father, Children-Citizen family relationship of ruler and ruled. Moreover, it created a sense of solidarity with the living past and the unborn future.

Furthermore the people were war weary. For four years they had been goaded on encouraged to believe that peace was just around the corner. They needed a slogan that

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would annihilate the sense of time and shatter their feeling of frustration. A slogan that would fire them with a fanatic conviction that they were engaged in something so historic and of such vast dimensions that only the unborn future and the empire's myriads of gods could write the final chapter. They were frankly told that what they could not finish posterity would. The ages belong to you, to your children, and to your children's children. So on with 'The Hundred Years' War!'

In the first flush of victory the broadcasts were cocksure and flamboyant. Pearl Harbor in ruins. The American Pacific fleet wiped out. The Philippines invaded. A bridge-head established on the Aleutian Islands. The super-battleship Prince of Wales and the cruiser Repulse sunk in the sea lanes off the Malayan Coast. The Solomons under attack. Singapore surrounded. Battan encircled. Corregidor besieged. Australian coast cities bombed. Victory was marching with seven league boots all along that interminable fighting front.

The score proved beyond the shadow of a doubt that this was a 'holy war' and the eight million gods of the empire were fighting Japan's battles. 'Hachiman', 'the god of war', had incarnated himself in Japan's fighting men and they were invincible. The spirits of the Samurai were riding again and reinforcing Japan's forces wherever they lifted the sword—the symbol of the Samurai's soul. Everything was loveliness and light.

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Suddenly the mood changed. The airy buoyancy disappeared from the broadcasts. A sober and realistic note was sounded. The newspapers toned down their reports of sweeping victories. Something had happened to the nation's unconquerable 'war gods'. The entire task force holding the island of Attu in the Aleutians had been annihilated. The bridgehead on Kiska had been abandoned. There had been reverses in the Solomons. So-called strategic retreats came crowding into the picture.

Greatest shock of all, Admiral Yamamoto the brain of the Japanese navy had been killed in action. And, believe it or not, it was announced that the Allies had secured superiority in the air in the Southern Pacific. Moreover, the people were told that America's weapons were more modern and superior to Japan's. Why these revelations? The people were showing signs that their over-taxed nerves and war-weary minds had gone the limit. They needed a big shot in the arm, a shock, to stimulate them to new efforts.

They were warned that the situation had taken a serious turn. The production of airplanes must be speeded up. Japan's weapons must be modernized. There must be a further tightening of belts and greater sacrifices. Japan had lost battles but she had not lost the war. Her strategy was patterned on the fortified castles of feudal times. The invasion of the outer moat did not mean the capture of the castle. These defeats had all taken place in the outer zone of the nation's fighting front. The 'inner defense zone'

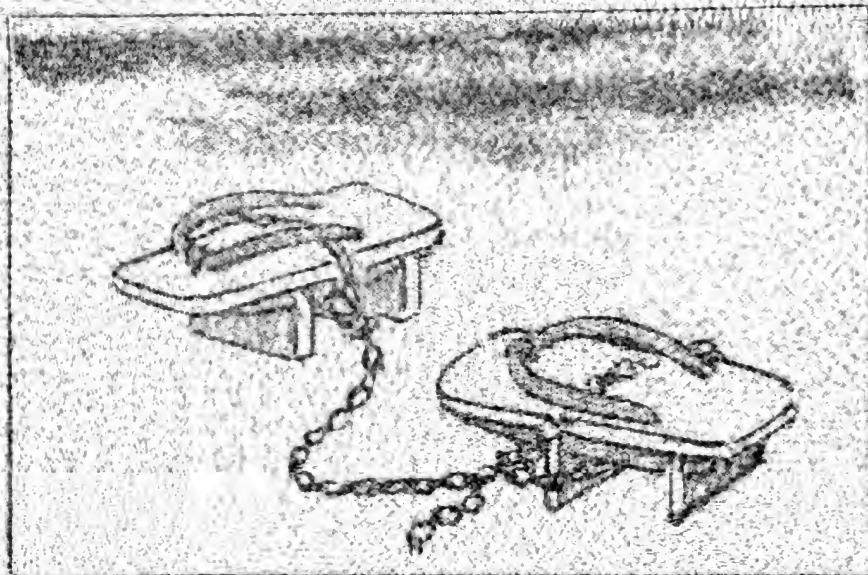
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was untouched and invincible. Thus were the people lured into an illusional appraisal of the war.

In the face of that carnival of death sweeping the broad Pacific this question becomes trivial and anti-climactic. But thrown up on an isolated reef by the torrential tides of the war how did we enemy aliens fare?

CHAPTER IX

FETTERED FEET



The Psalmist sang 'My feet were almost gone.' Mine were wholly gone. They were no longer free. They were 'kinsoku', feet under a ban. That is a crippling predicament. Two perfectly good feet but you are no longer their master. They can only move within a prescribed precinct. In my case it was the premises of our home.

For nine months my outlook was from the windows of our second-story apartment in Tokyo. It was a restricted view obstructed by brick buildings on two sides and the tile roofs of Japanese houses on the other. Fortunately there was a yard. A part of this I converted into a tiny garden in order to supplement our limited diet but with



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indifferent success. Like Japan's soil everywhere it needed to be coddled and coaxed with rich fertilization, and fertilizer was not available.

Never again will I see a caged animal and fail to sense its pent up spirit. I will share its instinctive craving for freedom. Like it I had been accustomed to come and go wherever the mood moved. That had done something to me as it has to it. It had planted an urge in my being that was as much a part of me as breathing. And so round and round hundreds of times a day I followed these 'feet under a ban' as they circled and re-circled the wee patch of ground in that yard in lieu of the lost liberty.

The experiences of life are incredibly relative. For the prisoner in his narrow cell that open space with its green carpet, its boundaries fringed with trees, the wind whispering among the branches and above it all the blue sky, would have meant comparative freedom. For me it spelled captivity. Yet it was not the isolation nor the loneliness nor the cramped quarters nor the confinement of those months that ate the heart out of me. The tragedy that stalked the Pacific haunted every waking moment. For forty one full years the cultivation of a sense of brotherhood between the peoples of the United States and Japan had been a consuming passion and a motivating purpose in my life. Now they confronted each other as bitter enemies engaged in deadly combat on land and sea, under the sea and in the air.

That carnival of death was made poignantly vivid by the

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ratta-TA-tat-tat, ratta-TA-tat-tat of machine guns in target practice at the military establishment a stone's throw from our house. They never ceased. Day and night, midday and midnight, ratta-TA-tat-tat, ratta-TA-tat-tat.

I knew that those nagging ratta-TA-tat-tats would eventually mean limitless slaughter. They would mean death to American boys, Chinese boys, Japanese boys, none of whom wanted to kill, none of whom had had a real chance at life, none of whom had had an opportunity to do the work for which he was born. Moreover, those ratta-TA-tat-tats would mean blasted homes and bleeding hearts east and west all around the Pacific. That incessant ratta-TA-tat-tat, ratta-TA-tat-tat pounded on my brain, pounded on my heart until every nerve threatened to snap. Thirteen fateful years have passed since we were taken from that prison home but the echos linger, ratta-TA-tat-tat, ratta-TA-tat-tat, ratta-TA-tat-tat.

The Doolittle raid came on a beautiful April day. We were startled by a running series of thunderous explosions. First far way, then near, and nearer. On they came like the crash, crash of a rapidly moving, violent electric storm. But the sky was clear. Swiftly two planes swept into view, one skimming the roofs of the squatting Japanese houses, the other high in the sky.

They passed in full view, one on either side of our house. En route the one flying high disgorged a bomb. Down it spiralled, struck three blocks away, followed by an ear-

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splitting explosion and a raging fire. We never knew what damage that surprise raid caused. The bombed areas were immediately boarded off so the Japanese people themselves would not know. A hush-hush order went out and no one dared mention the raid above a whisper. The propaganda press ridiculed it as an empty gesture intended to bolster up the morale of the American people.

The psychological effect was marked. Frantic alarms, blackouts and anti-air raid drills became the order of the day, of every day and every night. The restrictions on my movements were tightened. Those 'feet under a ban' were ordered not to appear in the yard after sunset. The neighbors would think I was signalling to enemy planes ! Aside from this minor change life went on as before.

God's law of compensations works wonders. These compensations far outweigh the tensions and the tears of life. His mathematics operate in the realm of addition and multiplication. His dealings with us are summed up in plus factors. He enlarges and enriches life's timeless values. During the solitude of those nine months I learned some of the profoundest of life's lessons.

I know now what it means to be free. I understand why Christ in that luminous hour at the opening of his public ministry declared that an integral part of his divine commission was, 'to proclaim release to captives and set at liberty them that are bruised'. I had been a free man for sixty-eight years but never knew it. I was utterly unaware

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of it. Freedom was just a word. It had no meaning, no content. I had taken freedom for granted as I did the sunshine and the air.

I never can take it for granted again. I know now the grinding, galling sense of being confined week after week, month after dreary month. For the first time in my life I know what freedom means. Free to think your own thoughts. Free under God to live your own life. Free to plan your day's work. Free to move to and fro unrestricted in a world of free men. Until the last man, woman and child of the millions still languishing in concentration camps and slave labor captivity, is set free, the struggle for freedom must be passionately pressed.

Moreover, I discovered that 'fettered feet' need not mean a fettered spirit. Confinement within four walls need not shut one out of vital fellowship with God, with his world and with nature in all its moods. When Christ emancipates a man's soul no man-made prison can contain it. That experience brought me up short. It brought me to the end of self. It plunged me anew into the thorny heart of the problem of the meaning and purpose of life. The query as to man's potentialities as a cosmic being drove me to a renewed quest for values that had eluded me. Values rooted in the great imponderables which evade man-made formulas and cannot be evaluated by human yardsticks.

In my ministry there had been innumerable mountain-top experiences. But there were also the valleys where the

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mists drifted in and the dark clouds lowered until God was all but lost in the fog of unreality. He became nebular and distant. Instead of being the soul of my soul and the life of my life, he became a mystic influence floating around on the fringes of my consciousness. Instead of an abiding Presence he was a hazy something that came and went on the periphery of my experience.

God seemed remote and uncommunicative. The Great Silence, like the far-famed Kamakura Buddha to which millions of Japanese flock. They gaze pensively into its benign face. It looks down upon them with an expression as gentle as the dew. But it has no word for them. No solution for the problem which beset them. Come winter come summer, come wind come weather, there it stands year in and year out but is as distant as the stars and as silent as the coming of the dawn.

During those heavy-footed days in our prison home I gave God a chance, a full chance. He came alive in my soul. No longer distant as the stars. No longer silent. He dispersed the fog that had gathered between his face and mine and spoke to my state. He sensitized my soul with a mystical but vivid awareness of himself. He became the realest of the real, the nearest of the near, the dearest of the dear, the constant comrade of every waking moment. The Presence in every place. A luminous Light which transformed our restricted quarters into a portal into his immediate presence.

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This lifted life within those four walls to the rarefied levels where I ventured out with God into a world of far horizons. My body was in captivity, bound down to those 'feet under a ban.' But the God-made-miracle of me; my Christ emancipated spirit, was out on the highways of the world undergirding with prayer the hands and hearts of kingdom builders of every clime and color, of every clan and class. Prayer became a world-encircling creative force.

Furthermore, those nine months opened a wide window into the heroic mould of the Japanese Christians. I had thought that I knew them. But I discovered undreamed of potentialities latent in their personalities. Despite the fact that we were enemy aliens and under police surveillance they were allowed to visit us. Would they? Dared they? It was a hazardous undertaking. It meant standing up and being counted. It meant being labelled a sub-patriot, at that time the most hideous of all hideous crimes. However they were not fairweather friends. Fearlessly facing the risk involved they came. They not only came, but during those long nine months they shared with us their limited food and their radically restricted fuel until it cut their own needs to the quick.

During those months Mrs. Axling and I received the same rationing as the Japanese people. This meant that once a month, and only once a month, was it possible to buy two-thirds of a pound of meat. That was the fixed family allotment. Yet the Christians shared their pittance with us.

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A pastor who had blazed pioneer trails when the Japanese Church was in the cradle was loyalty personified. His hair was snow white and his footsteps faltered. Bent to a half stoop by rheumatism and the weight of his four score years he could only walk with the aid of a cane in each hand. It meant a long journey with numerous changes on crowded street cars. Yet he came. Came frequently and on the pretext that he was inured to a non-meat diet brought his monthly allowance. Ignoring vigorous protests he made this an invariable practice during the entire period of our detention in the home.

A Christian man of toil, journeyed far a-field and searched the countryside for a chicken, for our larder. A professor of a non-Christian university brought half of a huge smoked salmon—no longer available in Tokyo markets—sent from distant Hokkaido by one of his students as a Christmas present to his family. Repeatedly a meat man's daughter made a six-mile journey bringing a tiny mite of meat she had salvaged in the process of rationing.

Vegetables were equally scarce. With the war, 'victory gardens' sprang into vogue. Japanese Christians followed suit and converted their tiny yards into vegetable gardens. Immediately vegetables from these gardens began to appear on our table. Thus Japanese 'victory gardens' were made to minister to the dire needs of enemy aliens! Those gardens failed to spell victory for Japan but her Christians sharing their products with enemy aliens bear eloquent

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testimony to the victory of the spirit of Christ in their lives.

Shin San and Taki Ko possessed one of those gardens. They learned through grape vine channels that we were hard put for vegetables. Shin took his generous ruck-sack, packed it with fresh vegetables and made the ten mile journey on foot and by tram to our house. On entering the gate a policeman's gruff 'halt!' brought him to a dead stop. 'What are you up to?' 'Here are some home grown vegetables for the Axlings. I was a student of theirs'. 'Don't you know they are enemy aliens and trafficking with the enemy is playing with fire? Off with you! Get going!' That was that and he made the ten mile journey back.

Undaunted he tried it again the next day. This time the incognito gendarme chanced to be at the gate. The same questions. The same answers. The same result. When he returned home lugging that ruck-sack unemptied the second time he was ready to quit. But not Taki Ko his wife. 'Let me try it.' 'You!' 'Don't be absurd!' 'Do let me try. They think women are such non-entities they won't pay any attention to me.' She did try and won. With great glee she deposited the contents of that ruck-sack in our kitchen. By that time it had shuttled back and forth full fifty miles. A mother whose son had covered scores of miles on his bicycle foraging for vegetables hastened to share them with us.

Fuel was a perennial problem. A Christian layman sent a man-pulled cart piled high with wood the three mile

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distance between his home and ours. The principal of a private Christian school repeatedly sent her servant heavily loaded with briquettes for our charcoal brazier long unused for want of fuel.

A top-notch Christian leader whose work involved constant travel never returned to Tokyo without some fruit picked up in the provinces for our table. Two others took rucksacks and scoured the orchards in near-by villages for fruit.

Eggs ! That is a tale crying to be told. Where did they get them ? How did they get them ? They were as scarce as snow flakes in July. They could not be bought for love nor money. Yet month after month, dozen upon dozen, they brought them. Until like the widow's cruse of oil in Elijah's time which never failed, our egg basket during those nine fateful months was never empty.

A church Women's Society sent a Christmas basket of canned goods brought from the United States long before the war and stored, a can here and a can there, in the homes of that organization against some significant family reunion. They were fully aware that these could not be replaced and family functions would suffer for years to come but that did not deter them.

A businessman loaded his automobile with daily necessities and stacked them at our front door. A top-flight artist left his dreams and his canvass, his brushes and his colors to minister to our physical needs. Japanese pastors brought books from their libraries. These are but a few

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leaves lifted out of my diary. The total story of their devotion and ministry runs on endlessly and would fill many a page.

A prominent Christian leader of youth made a beaten path to our prison home. One day he must have heard something as he came and went. For on returning to his home he said to his wife. 'If Axling Sensei (teacher) eventually goes to prison—that may come—and some night I fail to return home I want you to know where I will be. You need make no inquiries. If he is imprisoned and I fail to return home know that I have voluntarily gone to prison with him.' Thus the age-old Japanese cult of undying loyalty found dramatic expression within the bonds of Christian brotherhood. Fortunately, when that time came we were taken to concentration camps and not to prison.

After nine months of internment in the home we were alerted by the police and ordered to leave Japan at the next evacuation. Either that or be deported. That order leaked out through the grapevine route. The Japanese Christians then threw caution to the winds and for a solid week flocked to our home. From early morning until late at night it was an unbroken procession. The war had been in full swing for nine months. The atmosphere was tense with an ever-heightening war psychology. For nine months an insidious hate-the-enemy propaganda had incessantly beaten upon their ears and minds. Yet they came. They came right up until the last day, the last night and until a

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late hour of our last night in that prison home. Early the next morning, before Tokyo was fully awake Mrs. Axling was marched off to the women's concentration camp and I to the men's.

Those Christian came to bid us farewell. Their parting words sounded the same note. 'During the nine months that you have been confined in your home we have been holding the Christian line. Under God it is still intact. There is no break in it. As for the future, have no fear. We will carry on regardless of what comes.' Then doubtless thinking of our forty-one years of life and service in their midst, 'For you this is not retreat. It is not defeat. Hold up your heads. Hold up your hearts. God is going to see us through.'

For forty-one years we had poured out the richest and reddest blood of our lives. Now the curtain threatened to drop on a scene of utter futility and failure. However, that dramatic and daring demonstration of the unwavering loyalty of those Christians to Christ and his way of life proved beyond the shadow of a doubt that nothing had been lost. The leaven of the Kingdom had been deeply planted in that vast lump of human life. Hope flamed anew in our hearts. We were spurred to face the darkly veiled future with a cheer.

Of the men and women, young and old, rich and poor, of every Christian tradition who came to our home, an ardent churchman, a hard-headed businessman, lifted one

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of those dull dead days out of its grinding monotony and made it live forever in our memories. Before taking his departure he bowed his head and started to commit us to God's care through prayer. As he did so he threw his arm around my neck, an unheard-of gesture for a Japanese. That prayer wavered, faltered, stopped. When he began to pray about the conflict that was raging between his nation and mine, his agony of spirit overpowered him. His prayer broke into a sob. To my dying day I will see that tear-stained face and hear that prayer the amen of which never was uttered. For it ended in a sob, a broken sob. I will feel the heavy pressure of that arm throbbing with emotion around my neck as long as life lasts.

Only Christ can do that. Take a man of the Orient and a man of the Occident, a man of the so-called yellow race and a man of the so-called white race, a Japanese and an American, while these two nations are at war and bind them in a bond of brotherhood which even war with its blinding tides of hatred could not break. I loved America. He loved Japan. But in that terrific hour on a higher level, Christ's level, we were brothers, brothers in the finest and fullest meaning of that mystic fellowship—the Christ-centered communion of saints.

In Christ there is a mystic bond that binds heart to heart even in the midst of the tragedies of ruthless demonic war. The potential image of himself which God has planted in every human breast, East and West, is the basic ground for

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the faith that humanity's timeless dream of a globe encircling brotherhood will come true.

I well understood the poignancy of my friend's tears mentioned above. For ten tense days following the outbreak of the War of the Pacific I paced the room where we were first interned, the hot tears flowing like a rushing freshet. No one ever loved the two nations involved with greater intensity and those tears burned their way into my soul of souls.

The United States gave me my birth place and a priceless heritage. I value beyond words her traditions and institutions. To her I yield whole hearted loyalty. That loyalty has never wavered. Love, however, is in a different category. When rooted in Christ and he is its fountain-head it leaps across man-made national boundaries, racial barriers and class distinctions and takes on universal and cosmic dimensions.

I loved and love both the United States and Japan. As the world at present is organized, to love two nations is a lonely role. On both sides of the boundary line there are averting of eyes, shrugging of shoulders and refusals of fellowship. During the war the government of both of these nations looked upon me as a spy and treated me as such.

For two years before the war wherever I went Japanese policemen disguised as civilians dogged my footsteps. Whenever I was announced to speak they pre-empted a seat in the audience and took copious notes. They rang

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our doorbell after the midnight hour to check on whether I was at home or out spying under the cover of darkness. When war was declared I was summarily interned.

When after almost two years of internment Mrs. Axling and I were repatriated, and at the end of an eighty-day sea voyage the good ship Gripsholm sailed into New York Harbor, the other ex-internees were allowed to land and joyfully greet the hundreds of relatives and friends who had gathered to bid them welcome. We, however, were bluntly refused that eagerly-looked-forward-to thrill and were shunted off to Ellis Island. There Mrs. Axling was placed in the Woman's Detention Ward and I in the Men's under police guard. Then followed hour after hour of grilling. Moreover, our baggage and private papers were examined piece by piece even to the lining of our clothing in an effort to uncover evidence of spy activities. To find on returning to our native land that our loyalty was being questioned was a staggering blow.

It, however, in no way affected my loyalty and love for the land of the Stars and Stripes. This has only grown more intense. Though it suspected me of having served as a spy it took steps to provide additional sustenance funds for both Mrs. Axling and myself during our internment in Japan. It sent a ship clear around the world to repatriate us and others at a time when ships were unavailable and desperately needed in the war effort. It advanced payment for our passages on the Repatriation Ship from Yokohama

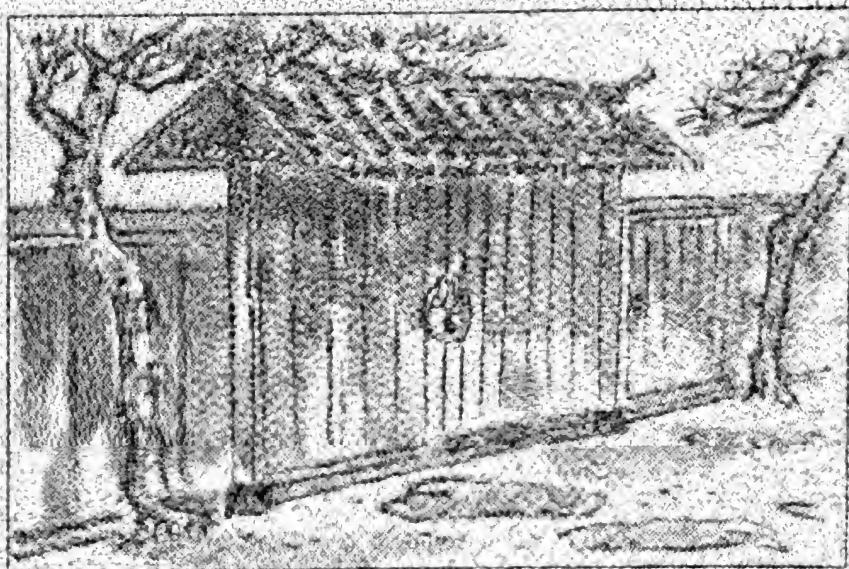
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to New York by way of Good Hope Africa. It did not condemn me unheard. On the contrary it did everything possible to afford me an opportunity to prove my innocence. With undying loyalty and profound gratitude I salute that flag.

The land of the Rising Sun as well, has a spacious place in my heart. For over half a century from the highest to the lowest its people have forged bonds of friendship and kinship which can never be broken. During the post-war period this has been climaxed by being chosen an "Honorary Citizen of Greater Tokyo" upon the recommendation of its governor and by the Emperor's gracious bestowal of the Second Order of Merit of the Sacred Treasure.

CHAPTER X

IN A CONCENTRATION CAMP



Following the forced mass evacuation of the Japanese from the Pacific Coast in 1942 reprisals became the order of the day. Our two policemen appeared one evening later than usual. Their nonchalant attitude was gone. In its place there was a not-of-your-breed air and a brusqueness that augured no good. The meaning of this burst with a bang. High official circles that day had issued the decree that all Americans were to be deported. We were given forty-eight hours to dispose of our personal property, the buyer to turn over the purchase price to the Finance Department of the Japanese Government. Each of us would be allowed three suitcases of clothing and personal effects.

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Each must be prepared to carry his or her own luggage wherever transfers were made en route. The size and weight of the containers must be gaged accordingly.

That was a tall order. We had personal effects, furniture, and other paraphernalia accumulated over a period of forty-one years. Nothing could be given away without special permission since that would violate the regulations forbidding Japanese to traffic with the enemy. Yet this was our one chance to repay in a small measure the overwhelming debt we owed our Christian friends. We petitioned for permission and received it.

Again the Japanese Christians came to our rescue. They helped unwind the interminable official red tape. They dismantled the house. They packed. By working straight through the allotted forty-eight hours, we were, after a fashion, ready to leave at the appointed time. But something miscarried somewhere. We did not sail. Instead we were ordered to leave our baggage packed and stand ready to move on a moment's notice.

The move when it came was not by sea but by land. Like a bolt out of the blue we were interned in separate concentration camps. Confinement in a concentration camp was not an unexpected development but being placed in different camps caught us unprepared. We had worked out tentative procedures for every eventuality but this. After discovering that we were to be separated it was too late. Repeated requests for a few minutes to talk things over

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and make necessary readjustments were ruthlessly refused.

What should be done in case of illness? What about funds? What about bedding? What about warm clothing should our confinement last into the cold of Japan's winter? In case of an emergency to whom should we turn and how contact them? These and a score of similar questions were dangling in midair as from a distance we waved a forbidden farewell to each other. Because I waved my hand to Mrs. Axling I was threatened with being locked up in the camp's dark cell. This introduction to concentration camp life augmented our fears as to what lay ahead.

The men's camps—I was confined in two different camps—were a cross-section of the Western world as to the nationality, the cultural background, the profession, the occupation and the religious belief of their personnel. There were Americans, British, Canadians, Australians, Hollanders, Belgians, and Greeks. The cultural background varied greatly, ranging from self-taught men to graduates of some of the great universities on the American continent and of Europe. Professionally and occupationally; there were university lecturers, college professors, missionaries, government officials, newspaper correspondents, businessmen, civil engineers, sea captains, radio operators, sailors, and a printer's devil. Religiously; the Protestant, Roman Catholic, Greek Orthodox, and Shinto faiths were represented, as well as vocal exponents of an atheistic philosophy of life.

The camp life was a day-to-day experiment in cooperative

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living worked out in the hard way. Every man's special training, his native talents, as well as his hobbies were brought into play in meeting the exigencies and cushioning the hardships of our confined existence. Sharing was no longer an idealist's dream but the daily practice of inter-camp relations and living. It was a life of all-inclusive give and take. No internee with two coats kept both if his neighbor had none. This unwritten rule applied to everything. There were no unused garments of any kind in any suitcase, or closet or in the camp building if needed by someone.

The camps were a try-out of the kind of a world we must build if humanity is to survive. A world in which the dividing line between the 'haves' and the 'have nots' will be wiped out. Some of the men found it difficult to shift gears from a self-centered to a camp-centered way of life but the spontaneous way in which most of them made the grade heightened one's hope for the much maligned 'homo sapiens.' There were hearting evidences aplenty that there is more idealism hid away in the average man than any one suspects. When a challenge and a chance comes it springs into action.

During the first few months, the relationship between the police and the internees was in an exploratory stage. They were taking each other's measure and trying to discover what attitude should govern their relations. In this psychological jousting for position, frictions developed and the

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atmosphere in the camps was tense.

Gradually mental adjustments were made, attitudes softened, problems were ironed out, and the climate in the camps became less frigid. With two exceptions the top police were considerate in their dealings with the internees. The lower-ranking sentries were rougher in language and bearing, but even the acidity of their attitude softened as acquaintance deepened. There was no physical ill treatment in either of the camps where I was confined nor in the women's camp where Mrs. Axling was interned.

Life in those camps gave me a new insight into the life of the two thirds of the world's two and two-tenths billions of people who are either starving, near starving, or suffering from malnutrition. We were not actually starving. We had ample evidence that the police in charge did everything in their power to provide us food. In fact rumors got out that we were having better food than the majority of the Japanese people and the authorities found themselves under fire. That was probably true for later in our internment our diet was augmented by some International Red Cross supplies. But we were definitely among the world's under-fed. Those camps were small cross-sections of the world's undernourished millions, at whose elbow hunger stands morning, noon and night.

Until I was placed in those camps I had lived for sixty-nine years but knew nothing from actual experience about gnawing hunger. I saw there what hunger does. In those

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camps we had graduates of Oxford University and of some of the great universities in the United States and on the continent of Europe. Men who in their day had dreamed great dreams, thought great thoughts and done great things. But in those camps their thoughts and their talk were about food. From early dawn to dying day that was the never failing theme.

Even their dreams were about food. In the morning as they gathered in groups and some related their dreams of the previous night, in seven cases out of ten, it was a dream about food. A dream about food their mothers were in the habit of preparing scores of years ago in far distant lands. Dreams about favorite dishes their wives had often served on the other side of the Pacific. These were the dreams that haunted the night hours of those men.

That is what hunger does. I was stabbed awake to the fact that we will never build the brave new world we talk about nor the warless world we are praying for unless we first build a hungerless world. The many many millions of men and women, at whose table hunger sits as the ghastly guest three times a day, have not the physical stamina, nor the mental alertness, nor the inner urge to think and plan in terms of a new world. Their thoughts and their dreams are about food. ‘Man cannot live by bread alone,’ but he cannot really live without bread. Christ recognized this fundamental fact and fed the hungry multitudes.

What must this mean? On every hand, we hear well-fed

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and overfed people say, ‘Yes; we must build a new world. But wait a minute, first and foremost we must maintain our American standard.’ In the light of the standards prevalent in every nation today, East and West, the American standard is on a luxury level. The only way to lift the level of an underfed world is to tone down this luxury standard until every nation gets a fair share of the world’s goods. This can only be done the hard way. It will call for large-scale sacrificial sharing. Unless we are willing to go that second mile, we might as well quit talking about building a new world. It cannot be done.

Global democracy and world peace cannot be built on empty stomachs. A hungry world will be a chaotic, crises-cursed, war-torn world. Lincoln uttered an immortal truth when he declared, ‘no nation can survive half slave and half free.’ The world cannot survive if the majority of its people are hungry and a favored few are well fed and overfed. The world’s hungry millions are not thinking about communism nor democracy nor the American way of life. Nothing matters to them but food and they will fight under any flag to get it. The freedom these millions are concerned about and willing to fight for is freedom from being treated as ‘second class’ members of the human family, freedom from hunger, freedom from disease, freedom from ignorance; a larger fuller life. These are the stark facts of life in today’s world.

Suffering presents a baffling problem. If the universe is

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rational and benevolent why this mass suffering? Is there any rhyme or reason to it? During the early months of my captivity this problem assailed me until I was battle-torn. I do not pretend to have found a full solution. But as I pondered the words of Him who spoke as 'never man spake', laid what He said along side of the experience of the race and saw it verified word for word in human history, and in the light of what the shadows and deep undertones of life were doing to me and to others in the camp, I caught a revealing glimpse of the meaning and mission of suffering.

It is axiomatic that the repudiation of God and His way of life as dramatized in Christ lies at the root of much human suffering. A spiritually wayward world will be a suffering world. That, however, is a cold negative approach. My quest was for a positive key to the problem. Here it is; nothing creative comes to the birth, no new life values emerge, there is no advance to higher levels of life for the individual, for society, nor for the world, unless someone somewhere pays a price in sweat and blood and tears.

God himself could not bring a new humanity to the birth without paying that price. He paid it through Christ on Calvary. Yet the Cross is not confined to Calvary. It is planted in the heart of God. He not only suffered for us but suffers with us. The greatest sufferer in this suffering world is God as He bears humanity and its ills in His heart and carries through His timeless redemptive purpose. 'All

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the day long I have stretched forth my hands unto a disobedient and gainsaying people.*

However, God's suffering is not negative nor ineffectual. It is creative and curative. He takes the tragedies and crises of our individual lives and of history and turns them to great cosmic ends. Just as he took the Cross, the darkest tragedy of history and transformed it into the triumph of the ages. His is always the last word. And that word is redemptive and recreative.

No suffering is meaningless. No suffering is purposeless. No suffering is futile unless we make it so. If we take suffering with Christ and make it a creative force in our lives, it will drain the dross out of our characters, round out our personalities and enrich and ripen in us the fruits of the Spirit. There is cosmic meaning and redemptive purpose in suffering. Furthermore, heroic living, selfless service, going the second mile; these are the birth pangs of a new humanity. When we triumphantly suffer these pangs, under God, a new world will be born. Christ could find no other way. There is no other way for us.

On its highest level there is a mystic mutuality between God and man in suffering, a sharing in the creative process. There is an entering into 'the fellowship of His suffering' and a vicarious filling up 'of that which is behind of the afflictions of Christ—for His body's sake, which is the church.'**

* Romans 10:21.

** Romans 8:22-23

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Lest this sounds like a dark undertone in the Christian's song of life, let this be added and added quickly. Paradoxical though it may seem, even 'in suffering, the divine compensations are in the ascendance and cancel out the shadows.' Suffering when taken with Christ is neutralized by a mystic spiritual undergirding, a quickened consciousness of inner integration, an inrush of serenity and increased mental poise. Suffering? Yes. Baffling problems? Yes. Head-on winds and rough weather? Yes. But with it all an in-expressable, unfathomable joy plus the sustaining sense of a spiritual dynamic stemming from a vivid awareness of a God who never lets us down.

During the months in that camp, I got an entirely new sense of values. I discovered that the material things absolutely essential to high thinking and creative living are amazingly few. In our cell-like rooms, we had no chairs, no tables, no heating facilities. We were allowed to bring our own cot beds and bedding, but most of the men had no beds to bring. They put their bedding on six planks, each six inches wide, six feet long, supported on wooden trestles and made that serve as a bed.

We lacked a hundred and one of the gadgets, devices, and material paraphernalia with which in America we so feverishly clutter up our lives. Some of the men missed them and developed amazing skill in improvising substitutes. Others went on a quest for life's higher, finer, and fuller values. All discovered that, 'Life consisteth not in the

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abundance of the things which a man possesseth.*

They discovered that physically, mentally and spiritually, in their total personality they possessed latent resources and undiscovered potentialities of initiative, of discovering new ways of meeting old needs, ranges of adaptation, and powers of endurance that out-leaped their fondest dreams. Furthermore these un-utilized resources when awakened into action ushered them into a life of vastly larger dimensions. They discovered that the larger life, the abundant life, is not dependent upon material things and that there is no connection between material possessions and true happiness. The unseen and spiritual values became paramount.

In the measure that gadgets and material comforts were wanting I found unexplored and unexperienced values in the common and simple things about me. The night voices in the grass, the croaking of the frogs keeping their nightly vigil in the flooded paddy fields nearby spoke a language that intrigued me. The chirping of the sparrows, the song of the birds, and the whispering of the wind among the pines sounded a note of serenity and peace that proved a balm to my restless spirit.

The changing pageantry of the seasons: spring with its renewal of life and bursting buds, summer with its feverish growth, fall with the flaming colors of frost-bitten leaves, and winter with its full fruitage, imbued life with a new mystery and a new meaning. The soft-stepping approach

* Luke 12:15

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and hush of dawn, the play of the clouds against the deep blue of the Oriental sky, the riot of colors at sunset and the incomparable Oriental moon flooding the night deepened within me a mystic sense of kinship and comradeship with the cosmos and with God. I began to understand why Christ refused to burden Himself with the baggage of material things. Why He found so much delight and meaning in road-side flowers, in the sower sowing the seed, in the birds in their flight, in the gnarled oaks on Olivet, and in all common things.

Yet, here again, the greatest reality was God. The camps were little worlds with a great void. The contacts with the outside world were few and far between. Week in and week out there were no messengers, no messages, no telephone calls, no telegrams, no letters, no mail. The world we had known gradually faded away, it seemed like a half-forgotten, half-remembered dream. We no longer seemed a part of it and found difficulty in visualizing its existence.

There was a once-a-month message limited by police decree to one hundred words from Mrs. Axling in the women's camp fifty miles away. In turn I was allowed to send her a monthly note of one hundred words. Those messages highlighted the fact that the world had not gone dead. It was out there somewhere in the haze. Although it went through a two-fold censorship and could only mention the matter of health yet the arrival of that missive was as a red-letter day.

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Everyday, however, was a red letter day with God. The guards could not shut Him out. Into His presence the lines were always open. Man-made barriers and camp regulations could not keep out the gentle winds of the Spirit. And everyday that dawned, two-way messages came and went between my spirit and its Maker. That put iron into the blood. That served as a tonic for living. That kept hope alive. That put a silver lining on life in the isolation and solitude of those camps. I discovered that that is the kind of a God He is. He puts a luminous silver lining on life no matter how dark the day or how difficult the way.

He did more than that. He put a song into my soul. The sense of hunger was intense at times. The cold was bitingly bitter. The rigid regulations of the camp were still operative. The inconveniences of the camp life were momentarily real. But the sting of these things was gone. Their power to torture me and demoralize my morale was gone. God was not a marginal phenomenon. The warmth of His breath was on my spirit. His moment-by-moment mystic nearness created a sense of unassailable security.

I discovered that that is the way He works. He takes even the tragedies of our lives and if given a chance turns them to great rewarding creative ends. In his hands the bitter as well as the sweet of life are clay with which he realizes his cosmic purposes. Out of that revealing encounter with God and his mysterious way of working a new song welled up within me. A song that not only lifted my spirit above

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the fog that enveloped the camp, steadied my morale and clarified my outlook, but challenged me to do my best bit to change the climate of the camps.

Here is a luminous peak in the experience of those colorless snail-paced months. An experience that gives a penetrating insight into Japanese character at its best under the worst of circumstances. The 1923 Tokyo-Yokohama earthquake left hundreds of orphans in its death-dealing trail. We adopted one of them, raised her in our home and educated her. When she married, the military moved swiftly. Fearing leaks because she had been raised in an American home, they brought pressure upon her husband's employer with the result that in the midst of an important assignment he was summarily discharged.

One morning early in our confinement the head police summoned me for questioning. 'You have a Japanese daughter?' His question sent a tremor of terror through me. Were they again on the heels of her husband? When I replied in the affirmative he resumed, 'the office staff has been talking this over. Not knowing where nor how you are she must be in great distress. We have therefore decided to grant you permission to write her briefly and allay her fears.' The terror within me took a sickening turn. This was a trick to trace their whereabouts. Expressing appreciation of their courtesy I stated that the risk involved was too great. A letter from an enemy alien confined in a concentration camp would throw perilous suspicion on both

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her and her husband. After an embarrassing silence he muttered, 'We wanted to dispel the girl's anxiety,' and walked away.

Ten months passed. The air was thick with rumors of an impending evacuation. Three weeks before it was actually announced the associate head police called me aside and said, 'I happen to know that in a few weeks you are going to be out of Japan. Should I not notify your Japanese daughter? It will be a bitter experience for her to discover that you have been repatriated and she had no chance to see you and say farewell.' By now I was convinced that they were sincere yet I reiterated my fears and asked if he could guarantee that neither she nor her husband would suffer as a result of such a meeting.

He shrugged his shoulders, drew himself up to his full stature and replied, 'I am in charge of this camp and responsible for everything done here. What's her telephone number?' 'She has no phone but a call to my former office will reach her.' At that he picked up the telephone and having made connections turning to me said, 'you do the talking.' 'That's impossible.' 'Why?' 'When we were interned in the home we were warned by the police that if we communicated with anyone by mail or by phone we and whoever we contacted would be severely punished. I don't want to expose anyone to such a danger.' With a gesture of impatience he said, 'didn't I tell you that I have full responsibility here' and handed me the telephone.

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Gingerly I reached for the long-forbidden gadget, hesitated, then uttered a low 'hello!' A Japanese pastor, a friend of long standing was at the other end but failed to recognize my voice. 'Who is it?' 'Axling!' 'Axling? I don't understand this. Where are you?' 'In the concentration camp.' When he heard the words 'concentration camp' the telephone became too hot to hold. He awakened to the fact that further conversation would involve him and his church in an act of high treason, communicating with the enemy.

We were fifty miles apart yet sensing his embarrassment I hastened to say, 'don't be alarmed. The head of the camp called you up. He is here at my elbow listening in. He authorizes me to say that if our daughter will come to the camp she will be permitted to see me. Furthermore he undertakes to protect her in case there are any unfortunate reactions to such a visit.' Like a flash came the answer, 'good bye, we are on our way.'

The following day she appeared with two of her children. The regulations required the police to sit by and make a word-for-word record of the conversation when an outsider was permitted to meet an internee. However when the oldest child, a four-year old, caught sight of me he shouted 'grandpa, grandpa' and came leaping into my arms. This did something to the representative of the law. In silence he watched this poignant inside-the-family scene, then motioning us to seats said, 'The next thirty minutes are

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yours.' With this he withdrew to a far corner of the room and took no further notice of what we said or did.

Later, on their own initiative, they arranged for her to visit Mrs. Axling at the Woman's Camp. There no sentry sat in. Left completely to themselves for two full hours they relived the almost two years that had intervened since the war tore them apart. When peace was declared a check-up revealed the fact that the head police had kept his pledge. There had been no unpleasant experience as a result of these visits. All of which totals up to prove that regardless of difference in race, status, circumstance and creed if given half a chance the God implanted *man* in mankind will assert itself.

CHAPTER XI

LEAVES FROM LIFE



The attitudes and actions of individuals, as distinct from groups, in times of crisis and in emergency situations open wide windows into the inherent character of a people. From 1933 until 1941 Mrs. Axling and I lived and labored in industrial Tokyo. In 1937 when the so-called China incident broke out we found ourselves in one of the hot spots of the empire. Munition factories mushroomed around our Christian Center. We were not ordered out but the militarists blacklisted us as spies.

I soon discovered that I was subject to undercover police surveillance. Two plain-clothes officers called at our home regularly two or three times a week to check on my

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activities. In a double check-up they ceaselessly questioned the members of our staff as to our habits and movements. I was forbidden to leave Tokyo without reporting to the local police, my destination, the purpose of my journey, and the length of my stay. Wherever I was announced to speak detectives were in the audience taking a shorthand report of my message.

Our neighbors; petty shop keepers, factory workers, laborers, and students saw these detectives make a beaten path to our home, but there was no change in their attitude. They continued to be the most neighborly of neighbors. Our Day Nursery was crowded with a hundred little tots from their homes and had a long waiting list. The monthly parents' meetings maintained a record attendance. Our neighborhood dispensary and clinic ministered to a large clientele. The Sunday School flourished. Often we found it difficult to accommodate the young people who came to our home for religious instruction and Christian fellowship. When the food situation became acute the local Ration Board went out of its way to supply our needs.

The ever-heightening tension finally forced us to change our abode to a less inflammable area. Here as previously stated, following Pearl Harbor we were interned in our home. This was a middle and upper-class community. Our neighbors were professional people, petty government officials, students, and larger shop keepers. Actually we were now enemy aliens but our neighbors never treated us as such.

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In my impromptu garden I had a dozen stalks of sweet corn. Only four proved productive and I nursed them tenderly. One stalk was especially promising and we watered it and watched it grow. One morning the largest ear on that stalk was gone. It was just ready for the kettle. In stoical Japanese fashion we said, 'Shikata ga nai', 'It can't be helped', and forgot it. But at ten o'clock a neighbor lad appeared with the vanished ear. He had stolen it during the night and when his mother discovered what he had done she compelled him to return it in person and apologize. Apologize to enemy aliens !

As I walked through the troubled years when the militarists were feverishly creating a war psychology, the years of police surveillance, the months of detention in the home, all followed by the climactic ending of confinement in concentration camps; the conviction deepened that hatred is not an inborn but an inbred emotion. It is an alien emotion left on the doorstep of the human heart by sinister forces and is stimulated and nourished by misunderstandings, propaganda, and the clash of warring ideologies.

One of the men's concentration camps was located in an open area. Our nearest neighbor was a short block away. Out on the second-story open veranda we were in full view of that house. Some of us took a poignant delight in loitering on that veranda and watching the five-year-old daughter of that home play around the yard. It gave us a nostalgic touch of home, a pungent whiff of the world we

had left behind.

The camp authorities sternly commanded us not to signal nor speak to her. She doubtless was given the same warning. After a month, however, her friendly soul could no longer restrain itself. In true Japanese fashion she made a low bow then her childish voice rang out, 'Ohayo gozaimasu', 'Good morning'! This was followed by an inquiry that laid bare her heart's concern. She knew the difficulty of securing food. This was the perpetual problem discussed three times a day around the family table in every Japanese home at that time. So she asked, 'Did you have your breakfast?' There was no hatred in her heart, just a fresh frank friendliness, a guileless solicitude for our welfare. After that every day that dawned, rain or shine, that ritual of friendship was repeated; a polite bow, a cheery 'good morning' and that note of concern, 'Did you have your breakfast?'

That was our only contact with the outside world. But what a contact! It enabled us to maintain our faith in the inborn humanness of the unspoiled human heart. Like a ray of light it flashed into the darkness of our night and kept our hope alive for a world gone mad with the mania of war. Then one day she was missing, the next and the next. By the grape vine means of communication we learned that she was ill. For a month her little life hung in the balance.

A month of illness, another of convalescence and she was

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back. The same 'good morning', the same inquiry. But not for long, again she was missing. Had she suffered a relapse? Alas something far worse. Her unsoiled soul was being tampered with. The inbreeding process had begun. Someone had complained to the local police that she was fraternizing with the enemy and that must be stopped. The bowing and cheerful greetings did stop.

But her friendly soul survived. For seven successive day's a squad of us was taken to a nearby parcel of ground to clear it of tree stumps. Coming and going we passed the open gate of her home. When the guards in charge of the squad passed she was sitting on the doorsteps preoccupied with her dolls. By the time we reached the gate she had leaped down, was hiding behind the gate post and whispered, 'Hello! Here I am. How are you?' The ritual of friendship had changed its form of expression but its purity of spirit and artlessness was unchanged. Each time we passed it was enacted anew with the freshness of the early morning dew. There was still no hatred in her heart. To her we were just folks, folks that needed a friend.

Each of the three camps had Japanese physicians who looked after the medical needs of the internees. In the men's camp however during the early weeks of our confinement there was no way for those who were having trouble with their teeth to get relief. Some were in desperate need of dental care. An appeal to the head police resulted in the announcement that arrangements had been made

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with a dentist in the city. But said he, 'We are shorthanded. We cannot take you down there one by one. The men needing care will be organized into squads of six or eight and taken to the dentist. There they will have priority and their needs will be met.'

That offered a chance to get out of the camp, enjoy a three-mile walk under God's open sky and see the sights of the city once more. Such an opportunity was too intriguing. It must be capitalized to the limit. An epidemic of tooth trouble swept through the camp. Almost every one young and old had a toothache, at least an ache—to get out. Just what happened nobody knows. The dentist may have grown weary drilling holes in sound teeth and plugging them up again. He may have whispered something to the guards. At any rate the camp authorities discovered that this boon was becoming a racket. This led to rigid regulations. In order to qualify for membership in one of those march-to-the-dentist squads the applicant had to present as evidence of need either a cavity, a broken tooth, or a swollen face.

I did not have a cavity, nor a broken tooth, nor a swollen face. But I possessed a clear-cut credential—a broken bridge. They could not disqualify me. When our squad of eight under the guard of two police goose-stepped to the dentist's office a street fair was in full swing and the streets were jammed with people. As we elbowed our way through that milling mass of humanity, right in the center of the

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city, in open view on the main street, two Japanese students from a local government high school stopped us. One had a small basket of fruit. It was winter and fruit was scarce, difficult to get, and expensive. Pointing to the basket he said, 'We want to give you this.' They became the objects of our intense concern. What would the guards do to them? What would the people do? Apprehensively we gazed in silence at them and at the guards. Receiving no reply he spoke again, 'Jodan de arimasenu honto ni agetai,' 'We are not kidding you. We mean it. We want to give you this.'

Our tongues were tied. Before leaving the camp we had been told that we could converse with each other in the squad but must not speak to anyone on the street. Curious at the sight of a squad of eight enemy aliens, two police guards and two high school students seemingly in a huddle, the people began to crowd in around us. Unmindful of the guards and of the jostling spectators the students waited for a move on our part. When nothing happened the one with the basket thrust it into the hands of one of our number and with a wave of the hand they vanished in the crowd. The guards visibly moved by the pathos of the scene silently gestured us to resume our march.

Those students were taking terrific risks. The war was in its second year. The war fever was registering an all-time high. Fraternizing with the enemy had been decreed high treason. They were wearing the uniform of their school. The name of the school was on the right shoulder

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of their uniform and their name stencilled on a white strip of cloth on its front. The police guards were standing by. The critical eyes of the crowd were upon them. We were enemy aliens from the neighboring concentration camp.

I keep asking myself what was the background of those students? What was their training? What were their dreams! That they had dreams of a different way and a better day for their nation and for the world is beyond question. Only God knows the answer to those questions. This however is crystal clear. There was no hatred in their hearts towards those eight enemy aliens. That was a gesture of friendship staged in the heart of their city with the police and the people puzzled spectators, a gesture of friendship flashed across the towering barriers of hatred and of war.

Those two students did not represent all of Japan's youth. Many of them had been caught in the military mesh. They did however represent the nation's unspoiled youth. Youth that refused to hate even though hatred and patriotism were being made synonymous terms and identical emotions, and East and West, people were being told that the only way to be patriotic was to hate.

Incidentally this dramatic episode throws a flood of light on the why of youth's militant anti-rearmament attitude in this land and the reason they bitterly resent any and every effort to enduce Japan to rearm. They are motivated by a traditional emotional urge to build a peaceful world.

The militarists and their calamitous debacle thoroughly

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disillusioned them. Moreover, Hiroshima and Nagasaki are indelibly burned into their memories. Nine years have passed but victims of the first atomic bombs are still dying a slow agonizing death. Only Japan's youth through first hand experience know the unspeakable horror of atomic warfare. Led astray by the pseudo peace propaganda of the Communists not a few have enlisted under their banner. All are on their toes eager to enlist in a global crusade for peace.

Open windows multiplied. A squad from our camp was taken to a near-by residence for a piece of heavy manual labor. When they had finished, the mother of the home came out and said to the guards, 'I understand that because of the scarcity of fuel these men have no heat in their rooms. The weather is cold.' Pointing to a large log she had carefully laid aside for fuel, she continued, 'Let me contribute that for their comfort.'

Our men were not allowed to communicate with her. But through the guards they protested reminding her that it was still midwinter and there was no possible way for her to replace the log. She and her family would be in desperate need of fuel before the winter was over. She turned a deaf ear to their protests and the men returned to the camp dragging that log. There was no hatred in her heart. To her those four men standing in her yard and the sixty-eight in the camp beyond were not simply enemy aliens. Each of them was the son of a mother somewhere and she determined

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to play a mother's part. It was a dangerous gesture but she made it.

Our camps were exclusively for civilian enemy aliens. They contained no war prisoners. Moreover, these camps were under police supervision and so were several degrees removed from the Japan of the Military Clan and its mad mood. The first head police of the second men's camp had an inflated ego and a bulldozer disposition. He believed that bluster plus brute force was the only language his captives understood. He caused so much friction and kept the camp in such a furore that he was removed by the Japanese authorities on their own initiative. His successor was of a different type, a type rare in police circles. To him each internee was a human being until he proved himself otherwise. Accustomed to deal with the criminal class he was mightily moved by the plight of his present charges. In an utterly unprofessional mood he opened his heart one day, 'when I consider the culture and background of most of you men I am compelled to fight back my tears at your present predicament'.

Another leaf from life. When we were taken to the second men's camp we were assembled in the largest room of the building and the rules and regulations were read. While that was being done I studied the faces of the head police, of his two associates standing in front of us and of the sentries drawn up along the side of the room. As I probed the face of one of those associate-police I said to myself—

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he is tough, he is rough, he is hard-boiled. I am not going to come to grips with him. When he comes down the corridor watch me turn the corner and give him a wide right-of-way. I will not be going his way.

That was the coward in me talking. I should have said that man needs Christ and I am going to lay siege to his soul. For the moment, however, the coward in me got the upperhand and I determined to evade him. But the daily round proved to be of such a character that I could not evade him. We contacted each other every day that dawned in the routine life of the camp and as we worked together on the roads or in the fields. It was his duty to oversee the work done under the auspices of the camp. He speedily turned the tables on me. I chanced to be the oldest one in the labor squads. Repeatedly as we neared the end of an allotted task he would say, 'you're not as young as you used to be. Let the younger men finish this. Return to your room and rest a bit.'

The camp had no canteen, and this policeman's next surprise move was an offer to help supplement our limited diet by purchasing for us out of our limited monthly allowance such things as were available in the shops of the city. There were seventy-two men in the camp, and every week there were practically seventy-two lists put in his hand of things wanted. Supplies in the shops decreased weekly and the search for the things requested soon became a terrific drain on his time and strength. Yet he persevered.

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Eight months passed. One morning he abruptly asked me 'How do you do it? I can't understand it.' His question left me in a quandary. 'How do we do what? I do not get your meaning.' 'How do you maintain your poise and serenity of spirit in spite of being confined here week after week, month after month? I could not take it. It would burn me up.' Then that question again. 'How *do* you do it?' I replied, 'I am a Christian and the Christian's God never lets anyone down. He never fails to stand by. His resources are infinite and always available. That is the kind of a God He is. Because the Christian's God is my God I can take it.' He stared at me in puzzled silence for a long long minute. Then saying, 'You have something I do not have', he slowly walked away.

That statement keeps echoing and reechoing in my brain. 'You have something I do not have!' I certainly have. I have something he never had. I have Christ. I have His matchless Gospel. I have the Cross and all that it stands for. I was born in a Christian home. In my home the Bible was the best read book. I was reared in a community where Christian institutions are active and Christian influences operative. Back of me are centuries of Christian heritage. Blot out all this and what is there left to live by? To build by? To suffer by? To triumph by? He was right. In this heritage I have a priceless deposit of moral and spiritual values which had not been made available to him.

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Later early one bitterly cold winter morning I was out in the camp yard digging up a giant tree stump. The scarcity of fuel was a perennial headache. There was no heat in our individual rooms during the winter of 1942-43 and Tokyo winters are bitterly cold. Moreover, we were in need of fuel to heat water for the bath. Most of the trees surrounding the camp building had been cut down but the deep-rooted stumps were still in the ground. In order to avail ourselves of the fire wood these contained, seven of us organized a stump-digging squad.

That morning I was down some five feet in the ground digging away at the stump of a great pine tree and this associate police came along. He was making his beat around the camp area. He stopped and watched me. He had previously noticed the condition of my hands. Most of the internees' ears, hands and feet were blistering and festering because of chilblains. My hands told their own story. Yet as a gesture of friendly interest he asked, 'what's the matter with your hands?' Chilblains being the chronic winter complaint of Japan's underprivileged I casually replied, 'Just chilblains.' 'It is bitterly cold, haven't you a pair of mittens?' 'Unfortunately not.' With this he continued his round of inspection and I dismissed the matter from my mind. But this policeman had unspent reserves to draw upon. He kept heaping coals of fire on my near-bald head. Out of his cap and out of his heart leaped another surprise. It was not the knock on the door at midnight that strikes

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terror to the hearts of people, East and West, where despotic rule holds sway. It came just at sunrise the next morning.

On opening the door to my amazement there that guard stood. We never knew what a new day would bring and the question that raced jet-like through my mind was 'What's up? Another turn in the road? What's ahead?' He may have sensed my mental tension for he swiftly cleared the atmosphere. Pulling a brand new pair of cotton mittens out of his pocket he handed them to me saying, 'your hands need these mittens. Wear them.' Then quickly he added, 'mum is the word. I had to search all the shops of the city and this was the only pair that I could find. I can't find mittens for the other men.' In the East, age takes precedence. He doubtless conferred this boon upon me since I was the senior member of the stump-digging squad.

Get the picture! The war is at its worst. The tides of hatred are running high. The top police of that concentration camp, out that bitterly cold morning searching the shops of the city for a pair of mittens for an enemy alien confined in the camp where he is in charge. And of all men he is the one of whom that first morning I had confided to myself—he is tough, he is rough, he is hard-boiled, shun him! Write him off!

I hold no brief for the militarists who were in the saddle in Japan. I have no excuse to offer for the things many of them did. None can be offered. But I still believe in

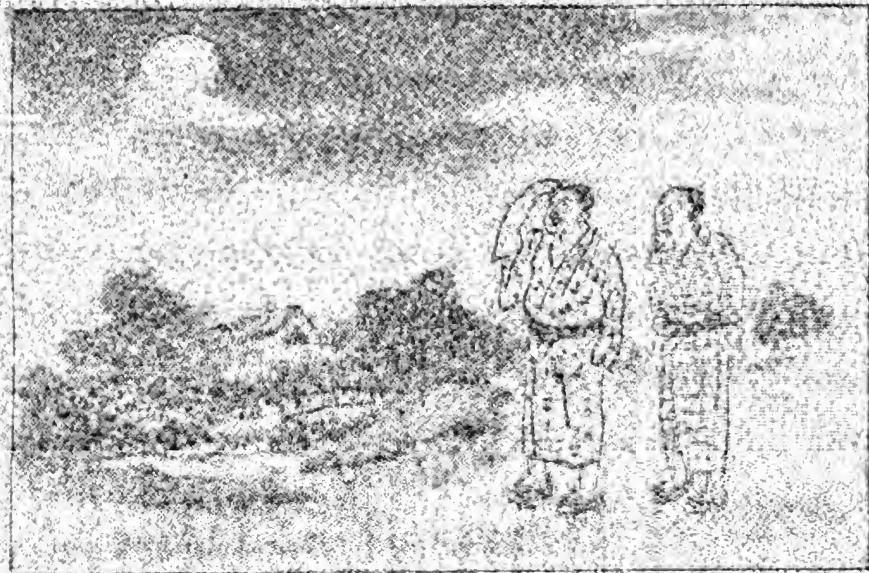
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the human spirit. I still believe in the mystic imponderables God has planted in the human heart, every heart, East and West. I believe in the high potentialities of the Japanese people. There are active and latent qualities in their minds and hearts which, now that they have been emancipated and given a full chance, enable them to build a basically new nation, a nation that will prove a Far Eastern bulwark in the building of a free world.

But let us continue our quest for other clues to an understanding of our neighbors across the Pacific who in the mysterious unfolding of the human drama have been transformed into our associates in the titanic task of ushering in global peace.

CHAPTER XII

INTERPRETATIVE SIDELIGHTS



The blood stream of the Japanese people is a fusion of three strains, the Mongolian strain from Mongolia, the Malaysian strain from Southern Asia, and the Polynesian strain from the Southwest Pacific. Added to these three, there was a strong infusion of Korean blood. Moreover, during the northward trek of the Ainu, the aborigines who first inhabited these Islands, there were intermarriages with that tribe. However, the melting-pot stage in the coming together of these strains occurred so many centuries ago that today the Japanese are a people of one race. A nation of one blood stream spontaneously develops a strong sense of racial solidarity and national unity. It is spared the

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cleavages and tensions which plague nations made up of different racial and cultural currents.

Moreover, during Japan's two hundred and forty years of seclusion and hibernation her racial stock was unified. The result is the development of an ethnic homogeneity and a national "esprit de corps" that have few parallels in the history of nations. This racial solidarity and national unity has proven both an asset and a potential liability. It is an asset in that people of one blood and a common cultural heritage find it easy to think in common terms, adopt common patterns of action, and build an integrated, consolidated national front.

This sense of oneness has meant domestic stability, orderly government, and an all-nation, one-directional drive toward the sights Japan has set as a nation. It enabled her to make the dazzling progress which characterized her history from the Restoration in 1868 until 1931, during which she leaped from a status of obscure isolation to one of the world's five great powers. This common mind, unity of purpose, and all-out pooling of the nation's man power and spiritual resources made it possible for her to recover the ground she lost through her long period of seclusion and take her place in the family of nations. When, however, this racial solidarity was utilized to develop an exaggerated concept of racial uniqueness and an inflated national ego which created an apartness and destroyed the sense of community with other nations, it became a disastrous liability.

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In the new day which has dawned this ethnic homogeneity and national solidarity will prove a dynamic force as she reverses her course and works out her destiny as a democratic and peace-loving nation.

Buddhism was introduced into Japan from China by the way of Korea in the sixth century (532). The Crown Prince, Shotoku Taishi, became an ardent follower of this faith, its Japanese founder and its zealous patron. Several Empresses and members of the Imperial Family also espoused it. This gave it prestige and it soon counted its converts by the hundreds of thousands. Buddhism brought to Japan not only the teachings of Buddha but great areas of Chinese civilization; literature, law, writing, painting, drama, architecture, and handcrafts.

During the sixth, seventh, and eighth centuries, there was a constant interchange of traders, priests, and students between this nation and China. It is estimated that during those three centuries over one hundred thousand teachers of painting and pottery, farmers skilled in silk culture and master weavers, crossed over to Japan by the way of Korea and the Japan Sea. Many of these instructors, scholars, painters, priests, and merchants became naturalized and vitalized the culture they introduced with their own flesh and blood. This intercourse was followed by one of those periodic isolationistic reactions which characterizes Japan's history and there was a long lull in her contact with outside nations.

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In the sixteenth century, however, there was another cultural and trade invasion, this time from the West. The eminent Catholic missionary pioneer Francis Xavier arrived in 1549, and established a Christian mission in Kyushu, the southern island. This Portuguese Jesuit mission was soon augmented by the arrival of Spanish Franciscan and Dominican missionaries from the Philippine Islands. Earlier there had been the beginnings of trade with the Portuguese and true to a historic pattern traders trailed these heralds of the Christian religion.

These Catholic missions had a phenomenal growth. By 1581 they counted a number of high ranking Daimyo among their converts and had founded two hundred churches in Kyushu. The membership of these churches totalled one hundred fifty thousand. Later they went further afield and organized churches in Osaka, Kyoto, Tokyo, and as far north as Sendai. At their zenith, they reported six hundred thousand adherents.

Late in the sixteenth century, however, the going began to be rough. Trade rivalry between the Portuguese and Spanish traders and inter-faith controversies between the Portuguese and Spanish missionaries created antagonism against these intruders. In particular the warning of Will Adams, a shipwrecked Britisher, that Spain's strategy was to utilize missionaries and their activities in the extension of her fast expanding empire led the reigning Shogun to take action. In 1587, Hideyoshi issued an edict banishing

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the Portuguese Jesuit missionaries. In 1614, Iyeyasu his successor took a more drastic step. He ordered all foreign missionaries expelled, the Christian churches destroyed, and demanded that Japanese Christians renounce their faith.

This brought Japanese Christianity into the martyr tradition. Many missionaries refused to leave. Japanese Christians refused to recant. Missionaries and Japanese Christians alike were placed under arrest and many suffered martyrdom. Hounded day and night and driven to desperation the Christians finally took possession of the Shimabara Castle and made a last stand. The 37,000 who participated in that uprising were annihilated and the tempo of the persecutions was intensified. The empire was combed for Christians. They were imprisoned, put to the rack, banished, and slain. So extensive and violent were these persecutions that it is estimated that all in all 280,000 suffered for their faith. In 1597, at Nagasaki twenty six were crucified in a mass crucifixion. Suspects were compelled to tramp on the crucifix. Every Japanese was forced to register as a Buddhist.

Following the Shimabara Rebellion (1638) Japan became hermetically sealed. Geographically, Japan was still only a hundred miles from her nearest neighbor, psychologically and culturally she was a million miles away. She isolated herself from the world's culture and its corrective and constructive potentialities. She made herself immune from the influence of the European Renaissance with its human-

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izing leads and moral gains. She cut herself off from the European Reformation in the 16th century with its religious awakening and inner as well as outward renewal. She isolated herself from those international and interracial contacts which compel self-examination, self-discipline, and reorientation.

Feudalism lasted seven hundred thirteen years (1155–1868) and national seclusion covered a span of two hundred forty years (1613–1853). During the period of feudalism, the Japanese people were developing a feudalistic mentality and the habits through which that mentality expresses itself. Moreover during the two hundred forty years of seclusion, they were being conditioned by thought-patterns and a philosophy of life that were hot house growths and were robbed of the stimulus and discipline that come from the interplay of cultures.

That past with its fixations and complexes continues to hang heavy over the Japanese people. The marvel is that such a large number in so brief a time have broken through that thick conditioning crust and ventured out into a world of larger dimensions; have escaped from the shackles of that mass mind and developed a sense of 'belonging' to the world family.

Japan has borrowed heavily from her neighbors. There has been a rich cross-fertilization of her life and culture from other nations, East and West. But persistently and consistently she has been creating a national life of her own.

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Throughout her long history the main stream of her cultural life has been true to its own indigenous character. Her culture survived the inrush and the intake of Chinese civilization in the early centuries and the impact of Western civilization in the nineteenth century. By and large, her psychology, her national characteristics, her customs and her culture are inherently her own. They bear the in-effaceable mark 'Made in Japan'.

In her contact with other cultures, however, she has shown an eagerness to learn and a genius for adoption and adaptation. This lack of rigidity and this flexibility of mind offer high hope for the future as she undertakes a brave new orientation and builds a new national structure. Moreover, she has not been a slavish imitator. In her extensive borrowings she rarely has failed to make basic modifications and adaptations as she has embodied them in her national life and her rapidly changing needs. In the arts and in classical drama, in the handicrafts, in landscape gardening, in architecture, in intensive methods of agriculture and horticulture the Japanese give evidence of outstanding creative genius.

Her art is characteristically her own. It has a tradition of simplicity. It eliminates details and secures a vivid impression of depth without depending on perspective. Life and action, emotion and truth are graphically expressed through a few strokes of the brush. Japan's exquisite wood cut prints are reviving the West's interest in this ancient

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and long neglected three-dimensional art. In the realm of industrial arts the simplicity, utility and artistic appeal of her architecture have captured the imagination of American architects. Increasingly, they are incorporating unpainted natural wood, sliding doors and windows and the open-to-nature features in their building plans. American designs of modern furniture are direct descendants of ancient Japan.

The nationalists' and militarists' pattern of a divine Emperor, and of the Japanese people as a superior race has been blasted. The Emperor in his 1946 New Year's message to the Japanese people and to the world exploded those myths saying 'the ties between us and our people have always stood upon mutual trust and affection. They do not depend upon mere legends and myths. They are not predicated on the false conception that the Emperor is divine and that the Japanese people are superior to other races and fated to rule the world.'

In this rescript, with acute discernment he stepped down out of the clouds of myths and voluntarily abdicated his divine status. He declared that the doctrine that deified him was a 'false conception' and its teaching that 'the Japanese people are superior to other races and fated to rule the world' was predicated on 'legends and myths.' This is concise and clear-cut. It cleared the way for the establishment of a constitutional monarchy and marks one of the most epoch-making advances made in the nation's two thousand years of history. It ranks with that historic hour

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when under Commodore Perry's persuasion Japan turned her back on two hundred forty years of seclusion and stepped out into the world arena.

In the new constitution, drafted under the supervision of the Occupation Authorities, the status of the Emperor is implemented in the article which declares that he is a 'symbol of the state and of the unity of the people, deriving his position from the sovereign people'. Under the military regime this article would have been considered not only 'dangerous thinking' but black blasphemy. Yet when the Emperor, in the presence of both Houses of Parliament, promulgated this pattern for democracy on November 3rd, 1946, he definitely declared, 'It is my wish with my people to direct all endeavors toward the enforcement of this constitution.' Moreover, this constitution is unique in the annals of state documents in that it renounces war as a national policy for all time. It also inaugurates an imperative reform by stipulating that the Prime Minister and other Ministers of State must be civilians.

Pseudo-history built upon a mass of myths must go. The practice of scrambling myths, semi-religious legends, traditions, and history and serving up the concoction as bona fide history must go. Myths must be taught as myths, folklore as folklore, and history as history. State shinto as a super-religion must go. Shinto as the embodiment of mythological echoes from prehistoric Japan will have survival value as folklore, but it must no longer be camouflaged as history.

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nor dressed up as a religion-above-religions and made a *must* article in Japan's national creed.

Yet, it is imperative that Japan be given freedom to build a democracy based upon the survival value of her cultural past and adapted to institutions suitable to her people, a democracy that springs from an inner urge and does not run contrary to the genius and the native temper of the people. Only so can it emerge out of the soul and the soil of the land and become a living growing thing.

The Atlantic Charter and the Potsdam Declaration state that in the post war-world the Allies will 'respect the right of all peoples to choose the form of government under which they will live.' Moreover, in the surrender terms we agreed to allow the Emperor to retain his prerogative under the Supreme Commander of the Allied Powers. The place of the Emperor in this nation's government is thus purely a question for the Japanese people to settle.

In the audience which the Emperor and Empress granted the author and Mrs. Axling July 13th 1954 all formality was set aside. Their friendly greeting set us wholly at ease. As we talked freely about interests close to each of our hearts their intense humanness, spontaneous cordiality, and strongly poised personalities completely won us. I now understood why the records show that Japan's decision to surrender was due not only to the bombing of Hiroshima and Nagasaki but to the wisdom and will of the Emperor. We left the palace with our faith in Japan's future registering

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a new high. A nation blessed with such Sovereigns will go a long way.

Great Britain, despite her long training and experience in the democratic tradition, finds her Royal family a national asset. Japan, without that training and experience, is in far greater need of a stabilizing unifying center. The elimination of the Imperial Family in this time of crisis and bewilderment would mean chaos and disintegration, and chaos and distintegration anywhere in our shrunken world is a menace to the world everywhere. General Douglas MacArthur, as Supreme Commander of the Allied Powers, gave evidence of constructive statesmanship and great wisdom in his handling of this pivotal problem.

Temperamentally, the Japanese people have been conditioned by their native environment. For centuries they have been wrestling with the problem of a mountainous limited land and its overworked soil. During the same centuries they have searched the seas, far and near, for food in all kinds of wind and weather. Every mouthful of food has exacted a price of toil and sweat and often tears.

In addition, earthquakes, tidal waves, typhoons, floods, and devastating fires are constantly recurring phenomena. Earthquake shocks are of almost weekly occurrence. Severe earthquakes are frequent and often followed by tidal waves. These two are inevitably accompanied by disastrous fires. In 1923 this trio left one-third of the city of Tokyo and all of Yokohama a mass of smoking rubble. That

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earthquake struck at twelve o'clock noon and by midnight there had been two hundred follow-up shocks. Mountainous tidal waves swept in in the wake of the quake and like monster bull-dozers carried everything before them. In Tokyo alone two hundred and two fires broke out within ten minutes after the first shock, blanketing the devastated areas in flames.

One hundred thousand people lost their lives. Between two and three million suffered serious losses. Ten years later, this same trio played havoc with a large section of the city of Osaka--the Pittsburgh of the Orient--with a terrific loss of life and property. Following this, a typhoon struck the water front of Kobe--the port of departure for much of Japan's foreign trade--and wiped out a large part of that city. The Misaki Tabernacle, my base of operations for thirty three years, was gutted in the Tokyo-Yokohama disaster and stood skeleton-like in the center of the cremated Capital. There and in Osaka as well as in Kobe I observed how the Japanese people react to such natural calamities. Some believed they were caused by the anger of the gods. The vast majority declared, 'This is life. Life is an ever-recurring series of crises.'

The unceasing fight for food on land and on sea and these natural catastrophes serve to harden the fibre of the Japanese people. Without exception they are the products of the school of hard knocks. Things that seem calamitous to us of the West are just a part of their daily routine.

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Life treats them roughly and they have become sturdy and stoical. Spartan-like they have come to look upon life as something that must be taken the hard way.

This has left them with a fatalistic philosophy. For the vast majority fate is the great and supreme arbiter of human life. Its decrees are final. There is no escape and no appeal. There is nothing one can do but take it. Come wind, come weather, come what may, what's to come will come. It is written in the stars. Keep calm. Greet your neighbor with a smile and press on. Trust time and the gods to unravel life's tangled skein.

In the school of hard knocks and through generations of training they have developed to a high degree the art of submerging their emotions within their inner selves. There must be no display of anger nor grief, no flaunting of feeling, no emotional explosion. Even when death invades the family circle and hearts are bleeding, friends who come to express their sympathy are invariably greeted with a smile. For more than fifty three years I have witnessed this poignant human drama; stifling sobs at the bedside of the departed but smiles, unaffected, friendly smiles, at the front door for all who call.

This Spartan spirit and its non-committal bearing has given rise to the myth among Westerners that the Japanese are an inscrutable people, a people apart, different. Some have censoriously dubbed them poker-faced. This characteristic, however, is the inbred and disciplined effort of a

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sensitive spirit to cushion life's blows, to maintain its poise and to brighten the corner where its lot is cast.

The past; its history, its traditions and its culture register high in the Japanese scale of values. But the new, the unexplored and the unexperienced fascinate them. These prevent them from drifting into a stagnant static mode of existence. The look of the future lights up their colorful dark eyes. An inherent urge to break through the barrier of the present and follow the gleam into the unknown keeps them on the alert. The past throbs with an emotional appeal but the future serves as a challenge to keep on the march through fair and foul weather.

The Japanese are non-rationalizing realists. They have lived so long and suffered so much that they have learned not to quarrel with the inevitable. They have a genius for philosophic adjustment to experiences and situations over which they have no control. A phrase of three short words sums up their psychology as well as their philosophy of life. 'Shikata-ga-nai' 'It can't be helped! That's that! There is no use crying over spilled milk! Forget it.' That phrase passes from lip to lip. Its philosophy pulls them out of many an awkward predicament, neutralizes many a blow, and enables them to forget the past and keep facing the future under any and all circumstances. It endows them with a resilience of spirit that knows no defeat.

Chance has no place in their cosmos. They believe in 'an ordered universe.' As they believe in an orderly uni-

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verse so they believe in an orderly way of doing things. For them life is a ritual. The greetings on the street, the bowing and salutations on entering a home, the 'how' in the serving and drinking of tea, the manner of presenting a gift, even the payment of wages are all done with delicate ritualistic touches. A gift must be ceremoniously wrapped and formally presented to the recipient if it is to retain its intrinsic value. Even wages are politely wrapped in prescribed paper before being handed to the wage earner.

A religious Shinto ritual is a 'sine qua non' of every venture. It inaugurates every building operation and precedes the launching of every craft, large or small, that sails the seas. It highlights the planting of every field and the harvesting of every crop. It signalizes the opening of the popular wrestling matches. Even the revolting act of "harakiri" is preceded by a ritual, possibly to throw a halo over its gruesomeness. These rituals that are a part of the common acts of everyday life invest them with dignity and cultivate self-control and poise.

Aesthetically, the Japanese are exceedingly sensitive to aesthetic values. They are conditioned by the scenic beauty of their land. Their highly developed art of flower arrangement takes on the dimensions of a philosophic cult. In this cult the expression 'say it with flowers' comes vividly alive. The technique is such that in addition to the artistic beauty of the arrangement the flowers speak a mystic language to the initiated. For the uninitiated, a bunch of fresh flowers

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renewed daily gives a delicate touch of hominess and cheer to the most unlikely places; public busses, waiting rooms in railway stations, government offices and even lavatories.

They have an innate love for nature, and at every turn she is lavish in her ministry to that inborn trait. Their compensation for the leanness of their land and the dearth of material things is an unfeigned enjoyment of the simple and common things. Because of their industry and frugal habits they accomplish a maximum of results with a minimum of resources. No other nation has demonstrated its ability to go so far on so little.

In the realm of religion, there is no fixed boundary between the human and the divine, the now and the next of life. They merge into each other until the one is indistinguishable from the other. In every grove and on every mountain top there is a shrine or a temple. Many of these shrines are erected to the spirits of local or national heroes who have attained godhood. Deities abound. There are *yaoyorozu*—myriads. Every shop, every factory, every farm has, and—until Shinto was dis-established by a directive of the Occupation Authorities—every school had its shrine.

The curtain between the seen and the unseen, between the material and spiritual world, is transparently thin. In every Buddhist and Shinto home, there is a god-shelf where the gods and the spirits of the ancestors are worshipped. The departed are not far away. They are near, within call. Moreover, these ancestral spirits are not simply spectators

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of the present scene, but cheer-leaders and colleagues in the task in hand. This creates a sense of solidarity with the race. It integrates the individual with history and the race. It gives a measure of grandeur to life and robs it of its pettiness and its seeming futility. Moreover, it gives continuity to life. Yet it is all very ethereal and depressingly impersonal. There is no place for a personal God nor for human personality. Personality, divine and human, fade away. In the world beyond the individual is submerged in the vast stream of ancestral spirits.

No nation wants to be judged by its worst, and hasty and easy generalizations are never true. As Americans, we would not want American character judged by our gangsters, by our race riots, nor by our despisers of people of other races. Japan had her militarists and reactionaries, her atrocity experts and her 'thought-control police'. We dare not jump to the conclusion that all of these have been purged out of her life. That will take time, plus an inner renewal. However this does not mean that the Japanese as a people are in the twilight zone culturally. They have an indigenous culture of an extremely high order, rich in content and mature in its development. Moreover, she abounds in men and women who in character and personality hold their own with the best East and West.

Dr. Toyohiko Kagawa got into serious trouble in 1938 and later into prison, because in a public address in Singapore he lamented the fact that the militarists of his nation had

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never come under the influence of the teachings of Christ. In that statement he put his finger on a highly pertinent fact—a fact that explains much. East and West, wherever the teachings of Christ have not gone, life is often raw, ruthlessly rough, and piteously cheap.

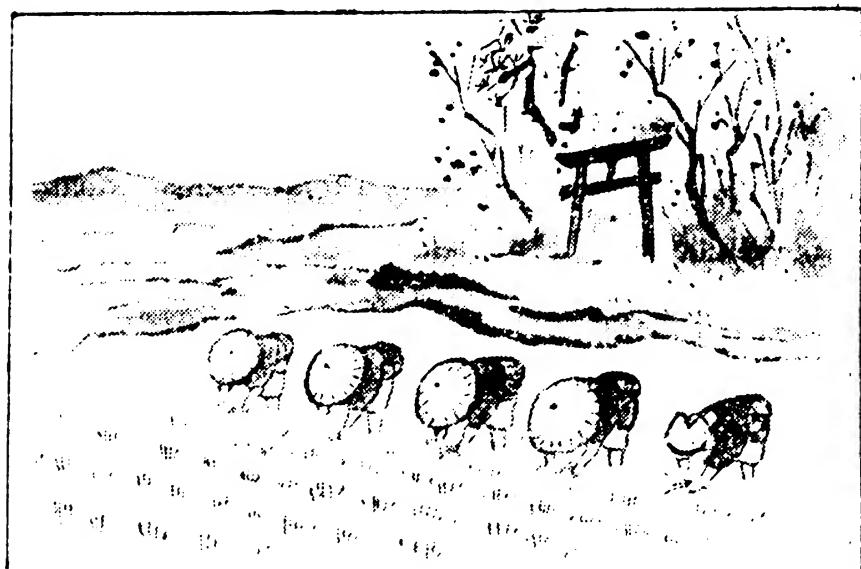
Citizens of nations with the Christian tradition have a very inadequate appreciation of the way centuries of Christian heritage, and the existence of Christian institutions have humanized and mellowed their community life as well as their social order. The Christian Church—regardless of its deplorable schisms and its inadequacies—has functioned in the past and continues to function as the conscience of these nations and keeps pointing the way to the City of God. Even so, there are distressingly rough and raw spots left in the life of these nations.

The rank and file of the people of Japan, whether as strangers contacted along the way, as next door neighbors for over fifty-three years, as intimate friends, as colleagues in service, or as comrades in a common religious faith, have proven themselves trustworthy, graciously polite, pains-takingly thoughtful, spontaneously kind, and charming hosts.

Emancipated from the ruthless rule of a military dictatorship and with the best elements of the nation in places of leadership they will prove themselves worthy of a place in the family of nations. This confidence is underscored both by the facts of history and by the present revolutionary trends in the nation's life.

CHAPTER XIII

DEMOCRACY AT THE RICE ROOTS



The Japan of the Military Clan was the embodiment of a centuries-old, semi-religious, ultra-nationalistic tradition; a tradition that rooted back into the fog of half-facts and fancies, back into the mists of hoary legends and fabulous myths. That Japan plunged her people into a deep twilight that ended in Stygian darkness.

Historically and traditionally, however, another major constituent has played a prominent role in the evolution of the nation's life—the people. The Japan of the People has been greatly influenced by the feudalistic tradition which conditioned the military mind and held it in captivity to frozen patterns of thought and action. But a study of the history

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of that Japan shows clearly that its development has not moved along the fixed groove of that tradition.

History gives perspective. It throws a flood of light on the character and social motivation of peoples. It gives interpretative insights into their mentality and psychology. Out of the past of the Japan of the People there flash luminous rays of light. That Japan has been exceedingly sensitive to world tendencies and international trends. It has manifested an emotional yearning to 'belong.' This is one of the contradictions that stand out large in Japan's history. Her feudal rulers and her modern nationalists thought only in terms of Japan. But the people have been impelled by an insistent urge to 'belong' to a world of far horizons.

We have noticed that for centuries Japan went to school to her neighbors, East and West. Patterns and practices that had their origin in other nations have had a dominating influence on the Japan of the People. Chinese culture swept like a tide over that Japan from the sixth into the ninth century.

Moreover, during the last eighty years there has not been a single major trend in the Western world that has not had its repercussion and counter-part in that Japan. Witness the agitation and demand for democratic institutions and processes which characterized the Meiji Era from 1867 on and resulted in the promulgation of a national constitution and the establishment of an Imperial Parliament.

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Those patterns did not come out of Japan. Neither of them is indigenous to the Orient. They came out of the West.

Here we find the first stirrings of a people's movement. The bureaucratic clique at the center of things maneuvered to block these innovations. But as a result of Japan's emergence on the world scene the freer winds of the West were blowing across the land. The progressive spirits among the people were intrigued and set out to embody some of the western patterns into the life of their nation.

Taisuke Itagaki, leader of a group of three score far-seeing men, all under thirty years of age, pressed for the establishment of an assembly in which the people would be represented and through which the voice of the people could be heard. They insisted that the Charter Oath taken by the Emperor in 1868 in the words, 'All affairs of state shall be decided by impartial discussion,' was a definite promise that a national assembly would be set up. A decade of agitation and debate created such a ground swell of public opinion that in 1881 the bureaucratic oligarchy was forced to act. It announced in the name of the Emperor that a constitution would be granted and a parliament established by 1890.

These liberals then proceeded to make an issue of the pattern on which these should be modeled. Two powerful political parties were organized and put on a vigorous campaign calling for a constitution and a parliament in which the people would be given a dominant part in the

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making of national policies. Pressure from these parties and public opinion won the day. In 1889, Emperor Meiji promulgated a constitution and in 1890 issued a rescript establishing an Imperial Parliament. Unfortunately the liberal groups had no part in the actual framing of the new constitution. The work was done by a small inner group of bureaucrats who sought to stem the growing political power of the people.

Although a great advance over feudalism, it was modeled on the Prussian pattern which had greatly impressed Prince Ito, the chief drafter of the document, when in 1883 he and a Government Embassy made a tour of the Western nations for the purpose of studying their constitutions. However, in the first session of the new Parliament the political parties forced the incorporation of far-reaching revisions of the original draft. The total result was an initial victory for party politics and for the people.

Another ray of light has to do with the inherent mental alertness of the Japanese people. From the earliest centuries they have been eager to keep their minds on the march. In the eighth century they boasted a university in Kyoto, the religious and cultural center of feudalism. Most of the provinces had a central provincial educational institution. The university in Kyoto and the provincial institutions catered to the young men from the nobility and warrior class families. The feudal lords established these schools for the youth of the four hundred thousand families

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of their retainers. Some of these schools were held in the homes of the ruling lords. Chinese learning, with a Confucian basis, and the military arts, formed the major curriculum of these schools.

There were also lecture halls for the common people. Private schools for the teaching of the Chinese classics were common. Moreover, every town and many a village had its 'terakoya' (temple school). In these the local temple served as school house and the priest in charge functioned as teacher. These temple schools were broadly based. The Buddhist priest gathered around him the most promising boys of the community, regardless of class or rank, and taught them the Chinese classics, the writing of the Chinese hieroglyphics and fencing. During the Tokugawa Regime, fifteen thousand of these 'terakoya' served as a sort of free school system in that there was no fixed tuition. Each scholar showed his appreciation of the service rendered through a voluntary gift to the teacher-priest, usually at New Year's time.

Early in the Tokugawa Shogunate, the Dutch language was studied, and with it as a medium, inquiring minds began the study of geography, astronomy, western medicine, physics, and chemistry. An institute for the study of foreign books and a medical school were established.

Following the termination of Japan's national seclusion and the retreat of feudalism, dramatized by the Restoration in 1868 when the Shogunate stepped out and the ruling

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power was restored to the Emperor, the nation was faced with the necessity of a radical re-orientation of its life. In his Charter Oath of that year, the Emperor declared, 'Knowledge shall be sought throughout the world so that the welfare of the Empire may be promoted.' This was immediately implemented by the launching of an educational system along modern lines. The Educational Code promulgated in 1872 laid the ground work for a nation-wide system of education. Later this was extended making six years of primary education compulsory for every child, male and female.

Japan has made systematic education the spearhead of her all-out effort at modernization. She planted middle schools (junior high) in key centers, high schools (college grade) in many of her cities, and topped it off with a series of national universities on the graduate level. The primary schools require six years of study, junior high three, senior high three, and the universities four. The new Japan is marching in on the feet of the eighteen million children in her primary schools who are being taught the democratic way of life. Moreover, there are 4,000,000 students in the nation's junior and senior high schools. Furthermore, there is a total student body of 452,743 in her 205 junior colleges and 221 universities. These pupils and students will constitute the core of the new Japan that is in the making.

This main educational frame-work is supplemented by

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an infinite variety of other institutions of learning; normal, industrial, technical, trade, occupational, language, and music. The nation is dotted with some 3,000 of these schools of higher grade. Through this heavy emphasis on education she has pushed the literacy of her people up to the phenomenal figure of 97.2 per cent, the highest percentage of literacy of any nation East or West.

Before the war, the courses of study in all of these schools were highly standardized. Textbooks and courses in history, civics, ethics, and economics carried a heavy nationalist tinge. In geography they looked out upon the world through jingoistic glasses. That day, however, is passed. These textbooks and courses have been thoroughly revised. In post-war Japan's students study the same subjects and think in the same terms as the youth of the West. Their mathematics is the same. In geology they study the same earth, the same rocks, and the same geological formations. In astronomy, they lift their eyes to the same sky and study the same stars and planets. In botany they deal with the same plants, and in their laboratories they battle with the same problems in chemistry and physics.

This results in their living in the same mental world, seeing the same visions and dreaming the same dreams as students of the West. It is the fate of youth in every land and in every age to be compelled to face baffling problems. But it is the glory of youth, East and West, to have the genius to think in new terms and the courage to

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follow the gleam. When under the influence of the reactionaries and the militarists, a system of 'thought-control police' was instituted to ferret out 'dangerous thinkers' and 'dangerous thoughts'; teachers and students were the major victims. They were spied upon, circumscribed by hampering limitations and told what to teach and what to think.

Ideas became too hot to handle. They might not be in the book and then alas. The only safe course was not to think or think as little as possible and never to think aloud. Let it be recorded to their honor that of the more than fifty thousand who were arrested, between the outbreak of the war with China in 1937 and Japan's surrender in 1945, on the charge of entertaining 'dangerous thoughts' the great majority were students. Three thousand were teachers. Youth with its mental alertness, its dreams, and its daring is forming the vanguard of the builders of post-peace Japan.

Modern sports are playing a significant role in the building of a new nation. Baseball and tennis for men and basketball for women have captured the imagination and enthusiasm of Japan's youth. Baseball has swept Japan like a forest fire. Every educational institution for men has its team or teams and the inter-school matches are the outstanding events on the school calendar.

Tokyo has 72 four year colleges and a score of institutions that rank as full-fledged universities. The six largest have student bodies that range from six to sixteen thousand.

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These six universities are known as the 'Big Six'. In the spring and fall when the 'Big Six' intercollegiate baseball matches are played they make the front page of the daily press and become the talk of the town. Sixty thousand people crowd the stadium to witness these matches. In the girls' high schools and colleges basketball is the great sport. Here also, the inter-school matches are the red-letter days of the school year.

Swimming, hiking, and mountain climbing are the great summer sports. During the mountain-climbing season, over 50,000 people make the ascent of peerless Mount Fuji. Skiing and skating have become major winter sports. Japan's numerous mountains make life hard for the farmers, but these mountain ranges furnish an intriguing summer and winter playground for the nation's youth and they make the most of it. When the militarists got into power they put a ban on these modern sports and compelled the young people to go back to the sports of old Japan; fencing, jujitsu, and archery. The lifting of that ban and the encouragement of modern sports has gone far to create a more radiant climate in the world of youth and helped to clear the way for the emergence of a basically new nation.

Music is a universal language. It is the language of the soul which every one understands and to which every one responds. Western music has captivated the mind and heart of Japanese youth. The larger cities have orchestras that play the great symphonies and the highest type of

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other western music. The New Symphony of Tokyo has seasonal concerts in which it renders selections from the great masters; Bach, Mozart, Schubert, Schumann, Berlioz, Brahms, Strauss, Debussy, and others. Increasingly, compositions by Japanese musicians are enlarging the repertoire of this highly trained group of artists. Here is another potential which is transforming the rigid, frigid, tense atmosphere of pre-war Japan into one of warmth and an invigorating sense of freedom in which democracy thrives.

Here are experiences which reveal the spirit of many of Japan's youth and light up the question of the possibility of their building a new nation. The apartment in which we spent our nine months of 'detention in the home' was located on the compound of a Student Guild serving the students of Waseda University. A Christian Dormitory and an English Night School constituted two of the projects of this Guild. Two months after war was declared against the United States the students of this Night School petitioned the Japanese principal of the school and the police, asking that I be allowed to step over to the educational unit of the Guild building to conduct a chapel service and teach English an hour a week. Since this Guild was the project of an American Christian organization and largely financed by it, I felt free to consider their request. The air was thick with propagandist rumors of atrocities Americans were said to be committing against the Japanese on the Pacific Coast. The principal thought it would help relieve the

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tension, but the police feared that the students would attempt reprisals.

Finally, arrangements were made. When the principal was introducing me to the students one of them arose and asked permission to speak. Stating that he spoke for the group, he said, 'in this room there are no enemies nor enemy aliens. Here we are friends. We pledge our honour as a group to preserve the teacher-student relation according to its finest tradition.' Most of those students were non-Christians but they kept that pledge. After the Doolittle raid the police withdrew that permission and I never saw them again. But for two months they never lowered the flag of loyalty to me as their teacher and I had an opportunity to dramatize and personalize the spirit of Christ and the spirit of the real America.

Again, we had been ordered to leave Japan. Our grips were packed. We were waiting for orders to move. The doorbell rang. Thinking that it was the police I opened the door. Instead it was the student head of the Christian Dormitory on the compound. He stated that having heard that we were to be deported they were gathered in the apartment below for the purpose of holding a farewell prayer meeting. Would we be kind enough to attend. Impulsively I replied, 'you can't do that. We are now enemy aliens and under police surveillance. Fraternizing with us is counted treason and will expose you to frightening penalties!' He calmly replied 'We have faced that possibility

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and are prepared to take the consequences.'

On entering the room where they were gathered we were welcomed like long lost friends by twenty-five university students. The curtains were drawn because of the blackout but they made no attempt at secrecy. A hymn was sung with all the vigor and volume of twenty five male voice. The leader in his opening remarks said, 'The Christian faith is not something that you can put on and off like a garment. If you are a Christian, you're a Christian. All in this room were Christians when the war broke out. We are still Christians. That means we are brothers. We have gathered here to give the Axling's a Christian farewell.' His voice was strong and his words rang with deep emotion.

It was a ground floor room. The windows were wide open because of the summer heat. If that incognito gendarme who constantly shadowed our yard was out there crouching among the bushes he could hear every word. My blood pressure kept mounting every minute out of concern for those students. They were taking terrifying risks. They, however, were as composed and poised as though this was a farewell in the piping times of peace. There were friendly words of leave-taking. Prayers committed us to God's care. There were earnest petitions for an early peace.

Then the song, "God Be with you Till We Meet Again." During the fifty three years of our missionary career that song has been sung times without number and under a

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great variety of circumstances on both sides of the Pacific. But this was different. What would be the fate of those fine-faced, up-standing students if the police suddenly raided the place? My nerves were on edge. Every footfall on the concrete walk outside sent the shivers chasing each other up and down my spine. Singing has never seemed so far-winged as that night. Surely it could be heard at the police station three blocks away. Fervently I hoped that they would eliminate some of the verses. Not they. Their ardent spirits surged into every verse. There was a closing prayer.

With an intense sense of relief we hastened to bid each one farewell. But they were not adjourning. They were intent on going the whole gamut. The shops were already bare and supplies as scarce as the proverbial hen's teeth. However, they had scoured the city for light refreshments and served them as leisurely as though their prayers for peace had suddenly been miraculously answered. This was Christian youth in war-time Japan. Clear-eyed, unafraid, eagerly following the gleam. At any cost.

This chapter high lights the fact that in Japan's past the leaven of democracy has been active at the rice roots of the nation's life. From time immemorial when the Japanese shifted from a tribal, pastoral, roving existence to a settled agricultural way of life the people have had a large share in regulating their community affairs. As the national structure evolved they constituted the social cement which

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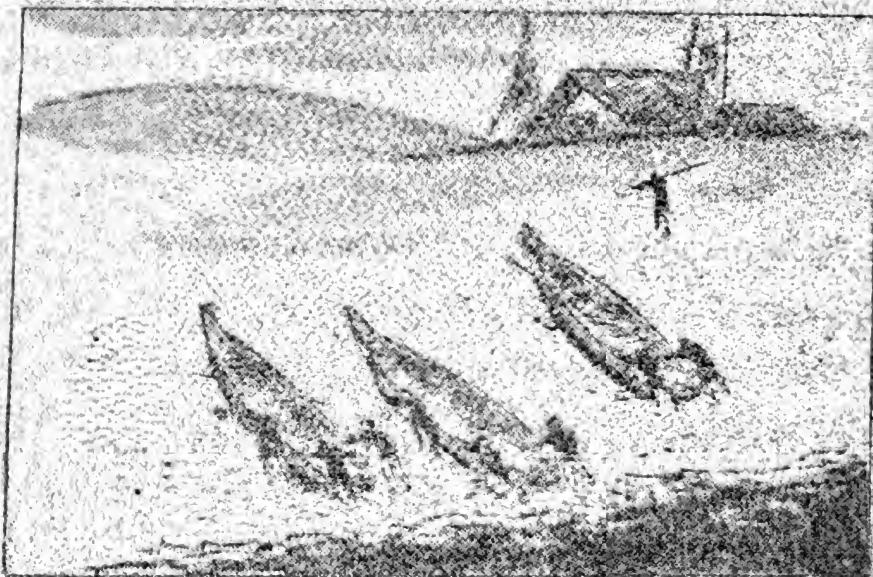
held it together. Repeatedly they were submerged and their influence neutralized but neither ancient repressive feudalism nor the modern Military Clan were able to quench their spirit nor dampen their urge to emerge as a dominant vocal force in the nation's life.

The 15,000 temple school (terakoya) system which cut across all class cleavages during the feudalistic Tokugawa Regime was a rice roots democratic trend in embryo. The Educational Code establishing a national system of education promulgated in 1872 picked up this trend and carried it far afield. That ordinance declared; henceforth there shall be no illiteracy among people of either sex, not of any class—peer, ex-warrior, farmer, artisan or merchant. All parents shall see that their children go to school.

Furthermore, appointment of Takashi Hara the great Commoner as premier in 1918 implemented party government and endowed it with functioning reality. In addition, the granting of universal manhood suffrage in 1924 broadened the base of the parliamentary practice and gave the people a voice in the nation's affairs. From that point of vantage, although hampered and stemmed at every turn, democracy was inevitably destined to shape the nation's course. Today it has broken through the barriers and is a dynamic factor in the nation's rebirth. But the battle for Japan's soul has not been won! It has just begun.

CHAPTER XIV

A STRATEGIC BRIDGEHEAD



In the battle for the soul of Japan the Christian Church holds a strategic bridgehead. When the Japanese Fascist Revolution broke out in 1939, the first casualties were agencies and organizations with a world outlook and with international contacts. Japan's relation with the League of Nations was severed. Her tie-up with the International Labor Office in Geneva Switzerland was cut. Her International Rotary Clubs were driven on the rocks. The Pan-Pacific Club was banned.

Every organization, economic, educational, cultural, of an international character was forced to disband. The only internationally minded organization that weathered the storm

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was the Christian Church. The only world-encircling bond that did not snap in the face of that crisis was the bond in Christ that bound Christian heart to Christian heart.

World War II confronted the Christian movement here with the greatest crisis in its modern history. Protestant Christianity, in the main, came to Japan from the United States, Great Britain, and Canada. Most of the Protestant missionaries who have labored here came from these nations. These nations were now enemy nations and these missionaries enemy aliens. More imperiling still was the fact that many of the Protestant Japanese ministers and educators received a part of their training in one of these three enemy countries.

This intimate relation of Japanese Protestantism with enemy nations and enemy aliens proved a terrific encumbrance and the cause of constant suspicion. It raised a towering question mark in the mind not only of the ultra-nationalists but in the minds of many of the people. The Japanese Catholic Church was less vulnerable to attack since many of its missionaries came from nations that were allies of Japan or from neutral countries.

Moreover, the Church's traditional passion for peace, her monotheistic faith, her emphasis on the supreme worth of the human personality, her subordination of the state to human values, and her ideal of universal brotherhood left her out of step with the whole national trend. Over the radio and in the press, there were frontal and frantic

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attacks aimed at the Church on the ground that her teachings were said to run counter to the nation's centuries-old culture and undermine its historic institutions.

The Christians were charged with being spies and quislings. In motion picture circles, films produced to inflame the martial spirit often staged the spy scenes in a Christian Church or in the home of a missionary. Some three hundred Protestant ministers were arrested during the war and ruthlessly grilled by the thought-control police. One hundred and twenty spent months in captivity. Six died in prison with the flag of Christ unfurled to the very last. Modern martyrs to the Christian faith. These unsung heroes brought Japanese Protestantism into the martyr tradition. Through them the blood of the martyrs has watered the seed of this young Church. Others weakened by their prison ordeal died of malnutrition following their release. Prominent church members were spied upon and subjected to endless questioning by both the military and the police.

Protestant ministers and Catholic priests, like Shinto and Buddhist priests, were drafted into the services or compelled to perform some form of productive labor, leaving their flocks without an undershepherd. Sunday as a national holiday was abolished and a seven-day working-week instituted by government decree. This placed an all but insurmountable obstacle in the way of holding Sunday services and reduced church attendance to a minimum. When the air-raids began women and children were eva-

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cuated from the cities making the work of the Church increasingly difficult. Alerts, blackouts, and air-raid drills made evening services impossible. This brought evangelistic work to a standstill. The Church's very existence was in jeopardy. Stalled at every turn, she dug in, determined to hold the thin Christian line until the storm passed.

It is an open secret that a group of extremists among the reactionaries, ultra-nationalists, and militarists considered the Christian Church not only an alien but a malignant growth in the nation's life and contended that the war offered a once-in-a-nation's history opportunity to cut it out root and branch. But it was too late. The Church's influence had penetrated too deeply into the thought life and social structure of the nation. Not only was there a do-or-die body of believers within the Church but an even larger outside-of-the-Church following that warded off the intrigues of her enemies.

They then condemned her to a slow death through a process of attrition. In some areas services of worship were permitted only once a month. The Church, however, possessed an inner vitality that was deathless. True, in order to avoid being absolutely wiped out she maneuvered her sails so as to out-ride the storm. Not a few of her leaders, like many churchmen in the other warring nations, soft-pedalled their peace convictions and reluctantly fell in line with the war program. A number of the Christian schools dimmed their lights. A few temporarily lost their distinctive

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Christian emphasis. On the other hand there were school principals who refused to lower their colors. Others insisted on maintaining the school's Christian standard and went to prison.

In spite of persecution and head on opposition the Church kept her flag flying and the Christian schools as a whole carried on throughout the war on a Christian basis. Even where the church buildings were destroyed in the air-raids church services were continued in the homes of the members. Fighting with the odds overwhelmingly against her the Church held and still holds that strategic bridgehead.

In point of years, the Protestant Christian Mission in Japan is relatively young. Protestant Missions in India date back one hundred sixty years. Adoniram Judson began his work in Burma one hundred forty years ago. Protestant work in China has a history of one hundred fifty five years and the Nestorian missionaries were there at a much earlier date. The first Protestant missionary arrived in Japan 1859. But the sign boards shouting the edict outlawing the Christian religion promulgated in the 17th century still stood along the main highways and the ban was still in force.

In 1872 the ban was lifted and the following year the first Protestant Church was organized. Protestant Missions began from scratch. The ground had to be cleared of a rank growth of age-long prejudice. The ban against the Catholic Missions and the two hundred forty years of persecution which followed left a tangled mass of misunder-

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standing, deep rooted misgiving and festering fear in the minds of the people. These had to be cleared away and lived down. Bitter opposition had to be overcome. Pioneer trails had to be blazed. The initial seed had to be sown. Foundations had to be built. There was no Bible in the Japanese language nor a leaf of Christian literature.

That was the situation when the ban against Christianity was lifted eighty three years ago. Today there are two thousand nine hundred and ninety four Protestant churches with a total membership of 364,390.* There are two thousand six hundred Sunday schools with an enrollment of 137,500. These Sunday schools have a corps of ten thousand Japanese teachers. There are 462 Protestant kindergartens that enroll 20,000 little tots and as a by-product bring the influence of the Christian teachings to bear on 20,000 mothers, 20,000 fathers, and some 40,000 brothers and sisters. Moreover there are 76 Catholic kindergartens.

There are 195 Protestant schools; junior and senior high schools, colleges, universities, and institutions for the training of ministers and Christian workers. These schools have a total student body of 103,496 young men and women who are effectively serving as the vanguard of the builders of a reconstructed nation. The Protestant constituency totals over half a million.

The Japanese Catholic church has a membership of

* This figure includes the fast growing non-Church Christian group.

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172,207. It has 166 educational institutions. These range from the kindergarten to primary, secondary, college and university grade and enroll 49,989 young people. The faculties and equipment of these schools rank with the very best. The Greek Orthodox Church has 33,173 members.

This total development of the Christian community has come within the life time of some of the missionaries still on the field, including the author. Eighty years in the life of an individual exceeds the allotted 'three score and ten.' But in the history of an institution like the Church, destined to span the centuries, it is but one shifting of the sand in the hour glass of time.

In the matter of indigenous leadership and self-support this young church is in the front rank of the churches of the East. When the militarists and their fellow travelers swept into power they made a ruling that no non-Japanese could hold an executive position in any church, religious organization, or educational institution, and that no religious body or educational institution could receive grants-in-aid from foreign sources. This revolutionary ruling intended to cripple the Christian movement did not raise a ripple on its ongoing life. Clear across the nation the development of indigenous leadership and self support had reached the stage where there was a qualified Japanese ready to step into practically every executive position.

The problem of finding funds on a moment's notice to finance the many and varied units that make up the Christ-

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ian program in its nation-wide scope caused a temporary crisis. But it was only temporary. Plans were speedily evolved for the support of every church, every educational institution and every welfare project. Parent organizations abroad made parting gifts and Japanese Christians made deep inroads into their resources. Thus this attack on the Christian line was repelled with but few casualties among the churches and affiliated institutions.

During the war, help from abroad in personnel, and funds was completely cut off. Yet leadership was provided for manning the churches and staffing the Protestant schools and kindred institutions. Moreover, in spite of astronomical taxation, inflation, and an oppressive coercive system of war bond sales, the Japanese Christians financed the work of these churches and organizations. These facts throw into high relief the stability of the Japanese Christian Church and demonstrate her indigenous character. They bear witness to the depth of her rootage in the soil and soul of the nation.

To most people, the success of the Christian Movement in any given area stands or falls on the number of converts won, the number of churches organized, and the number and size of institutions established. The materialistic American mind is unconvinced unless it can get its fingers on a counting machine and tabulate numerical results. It wants figures and it wants them big.

The Christian Church, if she is true to her genius, her

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commission, and her tradition is a crusading church. She is out to win men and women to Christ. Moreover, these converts must be organized into churches if they are to be nurtured and become 'living stones' in the Kingdom structure. Furthermore, the Church must express her spirit and extend her influence through the establishment of Christian institutions. Only so can she permeate the community with Christian ideals and implement these ideals in a new way of life for the community and for the nation. However, because of her character the Church moves and works in the realm of the imponderables. Many of the richest and most redemptive results of her life and work cannot be tabulated. Like all timeless values they are intangible.

An all-Protestant constituency of 500,000 and an all-Christian constituency of an estimated 800,000 in a population of eighty five million is n^t an impressive potential. Neither did the twelve disciples and the early group of Christians facing the pagan world of their time seem impressive. But something so dynamic was planted in their personalities that they went out and revolutionized the life of the Roman Empire. Something akin to this is happening in Japan. Christianity has become a leavening lifting influence in the total life of the nation. True to its genius, in post war Japan it is a major factor in developing a morale, an ethic, and a philosophy which is forming the basis for a new way of life for large numbers of Japanese who have not aligned themselves with the Church.

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At the turn of the century, concubinage with all the evils that attend it was common even in polite society. Licensed prostitution flourished in the center of every city and was considered a legitimate trade. This traffic in bodies and souls was never questioned. Under the impact of the white light of the teachings of Christ an aroused public opinion has been created compelling concubinage to flee the open scene and go into hiding. Prostitution is still here but it no longer feigns respectability as a licensed system sharing its sordid earnings with the government. It is an outcast and has left the glare of main street and gone under cover in out-of-the-way sections of cities and towns. In sixteen of Japan's forty six provinces it has been outlawed. This has been largely the result of a Christian anti-vice crusade. In the main the crusaders have been Japanese Christian women and Christian members of the provincial assemblies. Though initiated by Christians, non-Christians have cooperated in this civic reform.

We have noted that Christian educators pioneered in creating a public demand for higher education for women, in providing high schools for girls and that Christianity has made a unique contribution toward the emancipation of the nation's women. Although there are significant instances of works of mercy in Japan's past history Christians pioneered in vastly broadening the field of social welfare and in the establishment of agencies ministering to the underprivileged. That staunch and stalwart Christian leader,

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Dr. Toyohiko Kagawa, led out in the attempt to rid Japan's cities of their cancerous slums. He pioneered in the organization of labor and peasants' unions and ushered in a new day for the nation's toilers in field and factory.

The impact of Christianity has served to rejuvenate and enrich the ethnic faiths. In the early years of the twentieth century the influence of Buddhism and Shinto was ebbing. Ardent Buddhists were saying, saying it sadly but openly, that Buddhism's day was all but done. There were notable exceptions but many of the Buddhist priests were on the lower rounds of the cultural ladder. Not a few were living profligate lives. Many of the temples were falling into decay. The great religious festivals no longer drew the masses. Youth was turning its back on these ancient faiths.

That picture of Japanese Buddhism is no longer true. The cultural and moral status of the priests of that faith has risen to a higher level. Before and during World War II vast sums of money were raised to repair the neglected temples. The religious festivals were revived with all the pomp and pageantry, the fanfare and mass attendance that characterized Japanese Buddhism in its prime. Although it is finding it difficult to orientate itself to the revolution in thought and life which characterizes post war Japan modern Buddhism has experienced a far-reaching renaissance.

What are the causative factors underlying this renaissance? One factor is the instinctive religious urge in man.

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When everything is loveliness and light he may black-out the inner light. But when the road becomes rough and life becomes tangled he turns to religion to find a mystical something to fortify his spirit. Before and during the war the road was terrifyingly rough for the Japanese people. Trebly so because it was their own war lords who were pushing them around.

In no small measure, however, Buddhism in Japan owes its rebirth to the vitalizing impact of the Christian faith. Consciously and unconsciously it has taken over whole areas of Christian truth and incorporated them into a revamped Buddhism. In some cases it has invested Buddhist terminology with Christian content. In others it has taken over Christian terminology and with it modernized Buddhist teachings, making them speak the religious language of today.

It has taken over the Christian program, pattern for pattern. Some of its temples have inaugurated Sunday morning services a thing unheard of before Christianity appeared on the scene. It has organized Buddhist young men's and Buddhist women's societies on a nation-wide scale. These organizations are not wooden imitations. They are alert and active. It has organized a nation-wide Buddhist Sunday School movement. In these schools the children are taught to sing, 'Buddha loves me this I know for the Okyo—Buddhist Scriptures—tell me so'.

In a Buddhist Kindergarten visited by the author the

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children began the day's program joyously singing,

' Warera wa Hotoke no kodomo nari,
Ureshii toki mo kanashii toki mo,
Mioya no sode ni sugarinan.

Warera wa Hotoke no kodomo nari,
Osanaki toki mo oitaru toki mo,
Mioya wo kawarazu tatae nan.'

' Buddha's children all are we,
Come joy or come sorrow,
His fatherly kimono sleeves infold us.

Buddha's children all are we,
In childhood and in old age,
To him shall be endless praise.'

The father-child conception in this Buddhist song for children is lifted bodily out of Christ's teaching of God as father. It is found nowhere in basic Buddhist teaching.

Buddhism has duplicated the Christian social welfare program and adopted much of its technique. It has established hospitals, orphanages, old people's homes, and leper asylums. It has opened dispensaries and service centers. The motivating purpose of early Buddhism was a retreat from life. Influenced by Christian teaching and example Japanese Buddhism is making the people's problems its vital concern. This identification with the man on the street is helping to bridge the gap between itself and the people.

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This development within Buddhism and its new outreach into the life of the people is definitely an extension of the influence of Christianity under a different name and in a different garb. It comes within the scope of what Christ meant when he declared, that He came 'not to destroy but to fulfill.' Will Christianity so interpenetrate and transform this ethnic faith as to Christianize it? In the unfolding of the human drama God has worked in many ways and through many agencies in carrying to realization His timeless purpose.

The Japanese Christian Church has not only a closely integrated body of believers within its fold, but it has become such an integral part of the nation that it has a considerable outside-of-the-church following. Because of the traditional loyalty to the group and its demand for major allegiance, the Japanese Christian in the past has had a hard row to hoe. Within, there has been the clash of conflicting loyalties; without, an insistent pressure to conform to the group pattern. When he has gone all-out for the Christian way of life he has been uprooted and made an alien among his own kith and kin. However, the superiority of his character and his high quality of life have won the day. At long last he has been accepted on a basis of equality by a large number of his non-Christian fellow nationals.

In recent years, this outside-of-the-church group has repeatedly daringly stood up to be counted. In 1940 when Dr. Toyohiko Kagawa was imprisoned by the militarists

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because of his peace activities and his opposition to Japan's war with China, this group threw caution and soft speaking to the winds and joined its forces with the Christian leaders in securing his release. This influence was likewise determinative in checking the extremists in their avowed purpose to exterminate Japanese Christianity during the war.

From any and every point of view, the Japanese Christian Church is more deeply entrenched, and its over-all influence more dynamic and far reaching than church rolls and tabulated statistics indicate. As in the early centuries a net work of small Christian churches planted across the Roman Empire indiscernibly leavened and eventually revolutionized its life, so today cell-like groups of Christian believers scattered throughout Japan serve as the silent creative leaven renewing the nation's life from within.

A basically new Japan can only come from an inner renewal. The battle for Japan's soul cannot be won by revamping the national structure nor by political reform. That victory can only be won by spiritual forces. Only the redemptive Christ and His life-changing Gospel can win that battle. The Christian Church divinely instituted and the custodian of that Gospel, holds a strategic bridgehead right at the soul and center of the nation.

CHAPTER XV

HISTORY IN THE MAKING



Christ in the hour of his passion prayed in behalf of his followers 'that they may all be one.' That poignant plea of her Founder has haunted the Protestant Church and plagued her conscience in the midst of her age-long schisms. A unified Protestantism has been the dream of the choicest spirits of the Church in every generation.

In Japan positive progress has been made toward making that dream come true. Most of the major denominations have broken down the barriers which separated them, pooled their man-power and fused their soul-power in a united church. The Church of Christ in Japan is no longer a dim distant hope but a challenging reality.

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The impression in western church circles that this union of thirty-four denominations into an integrated unified body came wholly as the result of governmental pressure leaves out of account most of the causative factors involved in this venture.

The timing of the consummation of union was not an act of the Protestant community. The Fascist Revolution which came to a head in 1937 resulted in the centralization and regimentation of every phase of the nation's life. Japanese Christian leaders forewarned by fellow Christians in government service of hostile undercover activities on the part of anti-Christian groups and reading the signs of the times decided that the hour had struck to close in their ranks and build a united front. Failure to act envolved the danger of being engulfed in the Fascist tide, being robbed of freedom to build a church structure true to the fundamentals of the Christian tradition and being deprived of the right to formulate a distinctively Christian confession of faith.

Divided into thirty-four different denominations, they saw that they would be an easy prey for the forces arrayed against them. They acted and acted decisively. Out of that action there emerged 'The Church of Christ in Japan'.

The Fascist turn in the political tide hastened the consummation of union. It highlighted the need for action. It did not, however, confront the Protestant community with a new challenge. Japanese Protestantism was born with

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the vision and reality of a united fellowship. The missionaries who pioneered in Japan had the ecumenical mind and declared it their purpose to eschew sectarianism and build a united church. Accordingly, the earliest churches bore no denominational label. Following the New Testament pattern they carried the clear-cut designation of being Christian Churches purely and simply.

The first church organized was called the 'Yokohama Kaigan' (seaside) Christian Church because it was located on the water-front of that city. Other churches followed this procedure. They were non-denominational in character and as in New Testament times were designated by their location. Unfortunately the influx of missionaries of a different mind and a strong denominational predilection played havoc with the spirit of unity that motivated the existing churches and the pattern of a divided Protestantism was introduced.

However, the urge for a united Christian front did not die out. In 1878 a group of key churchmen launched a movement to return to the design of the pioneers and organize a united church. They did not realize their purpose but that early tradition was never forgotten. In certain circles there was a nostalgic looking back to that early experience of oneness in Christ. With them the question of closer integration of the Protestant forces continued to be a burning issue.

In 1901 they launched the Twentieth Century Evangelistic

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Movement. This was an All-Protestant united effort to evangelize the nation and marks a milestone in the Christian occupation of this land. The 'Church of Christ in Japan' has thus a tradition of unity that dates back to the earliest beginnings of Japanese Protestantism. This high venture, therefore, was not merely an emergency move under outside pressure. Neither was it a leap in the dark. There was historical precedent. In this move Japanese Christians were following the lead of their Church's earliest founding fathers.

Moreover, union was preceded by many years of intensive and extensive preparation. The Church of Christ in Japan is the embodiment of the dreams, prayers, and persistent advocacy of a group of Japanese laymen. They dreamed that dream. They tirelessly pressed for its realization. For twenty-five years they stressed the need of a closer coordination of the Protestant churches and threw the question of forming a united church into the lap of the Protestant fellowship.

Messrs. Hampei Nagao and Daikichiro Tagawa, members of Parliament, national figures, and prominent churchmen initiated the movement for union. Dr. Toyohiko Kagawa ably co-championed this cause. In season and out of season they kept this issue before the churches. Gradually they built up a following of key laymen and women of like mind. This served as a trumpet call to some of the clergy and they became zealous advocates of union. Summer retreats were held for the purpose of prayer, study and group

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thinking. Similar ventures in other parts of the world were studied, particularly the United Church of Canada and the movement for union in South India. Out of these retreats an Inter-Church Study Group was formed to draft a suggestive basis for union.

The interest in this question gathered such momentum that in 1925 the National Christian Council of Japan was compelled to recognize it as a major issue and take official action. It appointed a Standing Commission on Church Union and endowed it with first-rank importance. It was broadly representative. Its personnel included leaders of the major denominations. This commission took its work seriously and as the result of prolonged study produced a suggestive basis for a united church and formulated a tentative statement of faith.

The Kingdom of God Movement was another creative experience which served as a preparation for a closer coordination of the Protestant forces. This movement, conducted for one, two, and three-year periods, functioned as a forerunner in the building of a unified Protestantism. Each of these campaigns was an inter-church, nation-wide, and all-out venture in cooperative effort in the field of evangelism.

These three respective campaigns brought the Christian leaders and the rank and file of the churches into intimate fellowship in prayer, in planning, and in organized united effort. They demonstrated that unitedly they could plan on a larger scale and accomplish far greater results than

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when working in separate and isolated groups.

The Kingdom of God Movement developed an ever deepening sense of oneness and solidarity in the Protestant community. It cultivated the habit of working cooperatively and created an 'esprit de corps'. It fostered an interchurch fellowship and furnished a background of group experience out of which the eventual establishment of a united church was a normal and natural development.

1938 witnessed an epochal event. The National Christian Council convened an all-Japan Christian Conference for the specific purpose of considering the findings of its Commission on Church Union. This representative gathering spent two days studying the commission's recommendations. It voted in favor of church union in principle and lifted the proposal out of the realm of study and discussion into the field of action. It requested each of the denominations to officially appoint members to a Commission on Church Union with a definite mandate to carry the project though to a concrete conclusion. During that year the major denominations appointed such representatives and a goodly number officially approved the suggested basis of union.

It was at this advanced stage that the Fascist Upheaval brought the Japanese churches sharply up against the greatest crisis of their modern development. At this juncture the interplay of outside forces and the set of the tide in the nation's domestic life played a determining role.

There could now be no turning back. The only way was

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forward. In the providence of God the Protestant community was ready. Unconsciously it had been preparing for this day of decision and for this historic advance. The ground work was all but finished. An enlarged Commission on Church Union, including all of the Protestant communions, took the studies and findings of the years of exploration, built an ecclesiastical structure, formulated a polity and drafted a statement of faith for a united church.

In October, 1940, an Organizational Convention was convened in Tokyo and all of the branches of Protestantism, with the exception of the Anglican-Episcopal Church and the Seventh Day Adventists, united in establishing 'The Church of Christ in Japan.' Tentatively this was a Federated Church in order to give time to make property and contractual adjustments. A year later this federated basis was abandoned and an all-out union was consummated.

Of the Anglican-Episcopal Church's two hundred and thirty churches one hundred sixty-two entered the union. The remaining sixty-eight maintained their existence as local congregations. Moreover, such organizations as the Salvation Army, the Y. M. C. A., and the Y. W. C. A. became integral units of the United Church.

The Church of Christ in Japan has never been accepted among western church leaders as a whole for the crowning achievement which it represents. Conditioned to think in sectarian terms and to act within a denominational framework they have failed to grasp its tremendous significance.

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Their reaction has been largely negative. Consummated at a time when Fascism was rampant in Japan and the government was dictating the pattern of every organization, there has been an unyielding insistence that the United Church was not a development from within the Protestant community but a structure superimposed by government decree.

True, the time of its establishment was determined by outside factors. Moreover, because of the government's insistence, there was a greater centralization of administration than most of the denominations that entered the union desired. The superintendent of the church was given powers bordering on the dictatorial. But the structure of the United Church was evolved out of the years of study and discussion that preceded its establishment and the statement of faith is a clear-cut, trinitarian, Bible-based pronouncement incorporating the Apostles' Creed as a major affirmation. In its polity it affirms the administrative autonomy of the local church and gives it full freedom to observe the ordinances according to its traditional pattern.

In the light of the events that followed this church's founding it is indubitably clear that God, in a mysterious way, was in this venture preparing his people for the storm that was to break upon them. It is difficult to see how the Protestant community could have weathered the war had it been divided into thirty-four separate segments. The United Church created a sustaining consciousness of Christian soli-

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darity and enabled the members to face their many angled and terrifically tangled problems with a strongly reinforced sense of oneness in their common Lord.

Outside of Japan the fear was often expressed that when the war tension was lifted and outside pressures removed this union consummated under such abnormal conditions would fall apart. That fear has not materialized. Soon after the close of the war this Church met in its General Assembly in the bomb scarred, rubble strewn city of Tokyo. She did not meet to dissolve. That possibility was never suggested. The situation was faced realistically. The Salvation Army which was forced by the government to give up its distinctive character during the war was released to resume its former status as a non-church organization. The Anglican-Episcopal Church had split over the question of entering the union. With a view to healing that breach she reestablished her independent existence. This action was taken with the cordial assurance that her fellowship with the United Church would not be broken.

During the years that have followed, this Church has not escaped the unsettling effects of the wide spread unheaval and large scale readjustments that have characterized every phase of the nation's life. The Lutherans, the Nazarenes, 52 churches of the Presbyterian-Reform tradition, the churches formerly related to the Southern Baptist Convention and some minor groups have withdrawn and reorganized on their former sectarian basis. However, the communions that

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took the initiative in establishing the Church of Christ in Japan and constitute 77 per cent of the Japanese Protestants are loyal to the union and she still stands a living witness to the possibility of Protestants being one in Christ and thus bring to fullfilment his high priestly prayer.

In the post-war sessions of the General Assembly there have been a variety of points of view and some nostalgic lookings back to the days of denominational groupings. But there has been a consistent refusal to turn back the clock and rebuild the old sectarian barriers. The delegates have come to grips with the tasks of today and the challenges of tomorrow. With an impelling sense of unity they have faced the staggering problems confronting the Christian movement in post war Japan.

In considering constitutional revisions, the work of administration has been decentralized and the base broadened providing for more regional autonomy. Greater responsibility for planning and action has been placed on the executive committees and the superintendents of the Regional Synods. The revision of the statement of faith have been in the interest of clarification. The office of superintendent with its war time supervisory power has been abolished and the moderator of the General Assembly made the executive head of the church. Every change made or proposed has been aimed not at the disintegration of the United Church but at her strengthening and democratization. She functions through an executive board and ten departments; general

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affairs, personnel, a home mission society, religious education, theological education, faith and order, ministerial, social welfare, hymnal and publications. There are fourteen regional synods.

Five hundred eighty-one of the two thousand Protestant churches were destroyed in the air-raids, their members were bombed, burned out, and scattered. Most of the 195 Christian Schools were either hopelessly wrecked or reduced to ashes. Their student bodies were scattered to the four winds. The first post war Assembly faced this scene of devastation with superhuman courage and made plans for the reconstruction of these churches and educational institutions. On Palm Sunday 1946, the closing day of the General Assembly an open-air worship and laymen's rally was held. Braving the dire difficulties of transportation and the tragic food shortage, four thousand Christians gathered and amidst a scene of indescribable wreckage launched a three year 'Japan for Christ' evangelistic campaign.

Here is Protestantism in its finest tradition. Outwardly battered and shattered but its spirit unconquered. Pulling itself out from under the nation's ruins and without a word of censure or complaint setting itself to the titanic task of its own and the nation's rehabilitation. Raising the flag of Christ in the midst of its material losses, its hunger, and its rags and courageously crusading to win the nation to Christ. This was the full-length picture of The Church of Christ in Japan when the war ended.

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During the post war years the United Church has given herself untiringly to nation-wide aggressive evangelism. The Three Year Japan For Christ Movement proved a Spirit-inspired adventure to meet the challenge of the hour. It set a target of winning three million converts and the organization of a Bible Class in every community. These goals were not reached but through extensive and continuous campaigns a larger number of people were brought under the impact of the Christian message than in any similar period in the history of Christianity in Japan.

Moreover, the Bible has become the 'Best Seller'. Never have so many people been studying it. During the nine year period from 1945 through 1954 the Japan Bible Society through its colporteurs and cooperating organizations put a total of 15,000,000 Bibles, New Testaments and Scripture portions into the hands of Japanese readers. Mount Fuji the peerless, towers 12,365 feet skyward. If all of the scriptures that have been sold during the past nine years were piled on top of each other they would constitute a column forty times the height of Fuji. For multitudes of disillusioned and bewildered Japanese this is a pillar of light pointing the way to the City of God.

The Three Year Movement gathered such momentum that when the period was up an additional Five Year Campaign was launched. Province by province it aggressively and systematically took the Gospel message from city to city, town to town, village to village. In this

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campaign fifteen to twenty per cent of the people who gathered spontaneously responded to the appeal and took their first stand for Christ. In the main this was a young people's awakening. The war and its shattering after-math plunged the nation's youth into a vast mental and spiritual vacuum. Everything that they had lived by and lived for is gone. Emperor worship is gone. The fantastic Shinto myths have evaporated into thin air. The state as an object of supreme devotion let them down. Disillusioned and adrift, without a sense of direction, a chart, or a compass, many are in search for a key to life's basic values and for a new heart dynamic. They constituted ninety per cent of the audiences that gathered. Moreover, these builders of the Japan of tomorrow made up eighty per cent of those who enrolled as inquirers and converts in this crusade.

Yet every age group and every social level were reached. In a typical audience of 140 people the average age of ten of the 24 who registered their purpose to accept Christ was 46.4 years. Buddhists, members of the families of Shinto priests, students in large numbers, factory workers and Communists accepted the Gospel challenge and followed the gleam.

In the 200 short-term Peasant Gospel Schools held annually throughout the rural area from 4000 to 5000 young people, potential village leaders, are being evangelized and trained for Christian leadership in their respective villages. Furthermore, in the Rural Theological Seminary a

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corps of 50 picked village leaders are being trained for carrying the Good News into the unreached rural life of the nation.

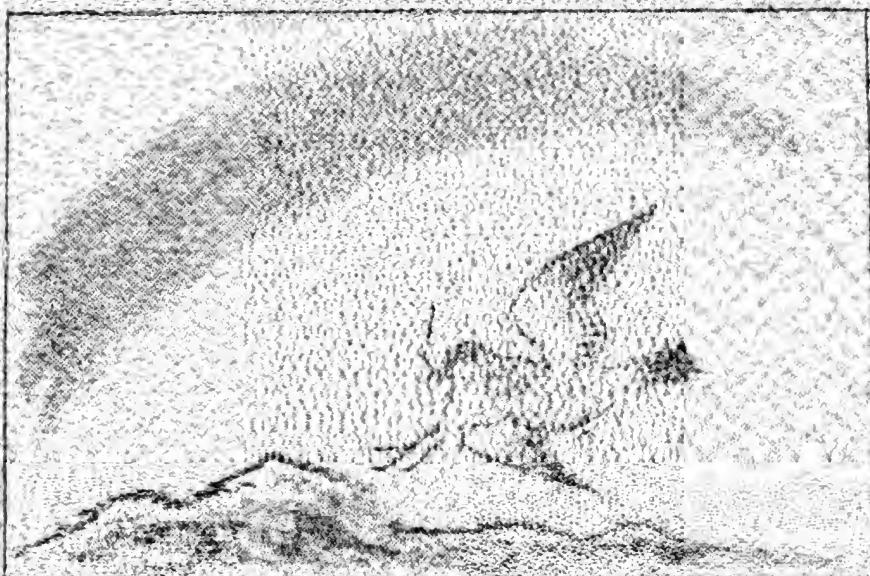
Simultaneous with this emphasis on evangelism the United Church has carried forward an active program of church reconstruction. 268 of her destroyed church edifices have been rebuilt. New parsonages have been erected. The non-affiliated communions have likewise been engaged in intensive campaigns of rebuilding their churches and parsonages. The total result is that the Protestant Church as a whole has passed on from the stage of reconstructing demolished edifices to that of erecting new ones for churches in need of buildings and for newly organized congregations.

In the educational field, all of the schools related to the United Church have been reconstructed to the degree that they have reassembled their faculties and rebuilt their student bodies.

During the war the United Church played a unique God-given role holding the Protestant Community together enabling it to weather the storm and win through. In post war Japan she is rendering an unsurpassed service to the nation at large holding high the torch of Christ for unnumbered hundreds of thousands on an eager quest for a new way of life. Only a Protestantism that is one in Christ and has recaptured the crusading spirit of its Lord can give the clear-cut lead Japan needs as she stands at the cross-roads of the yesterday and the tomorrow of her history as a nation.

CHAPTER XVI

THE REBIRTH OF A NATION



Defeat offered Japan a new chance, a new beginning, a new date with destiny. General Douglas MacArthur was the man for the hour. His colorful personality, the big blend of the Oriental type of greatness in his character, and his manner of ruling in Oriental style from behind the Bamboo Screen captured the imagination of the Japanese people. His imitable humane and unprecedeted policies caught them by surprise. The man and his methods completely disarmed them and dispelled their panicky fears. Their military leaders had propagandized them into believing that the torments of the damned would be let loose upon them. But here was a conqueror who understood them, sensed their plight and was

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intent not on an eye for an eye, nor a tooth for a tooth, but on building something new on the ruins of the old.

Inherently and traditionally eager to explore anything new and trained to accept authoritarian patterns, en masse they acclaimed him as a Twentieth Century Shogun and pledged all-out cooperation. Under God the stage was set for the building of a basically reconstructed Japan. Reform followed reform in swift succession. Conditioned to obey they unquestioningly incorporated these reforms into the framework of the new national structure.

The Occupation Authority was working on a high speed schedule. But speed is utterly alien to the tempo of the Oriental mind. Moreover, creative work takes time. Imitation became the order of the day. It spread like an epidemic and became a national psychosis. Nothing was of value unless it bore the label, 'made in the United States.' Indigenous Japanese customs whose origin is lost in the mists of antiquity, social standards, educational programs, amusements, down to the detail of the left turn in traffic were thrown into discard and American patterns were fed wholesale into the hopper. Much was swallowed whole, unmasticated and undigested.

Action trailed by inevitable reaction are characteristic of Japanese psychology. This trait has exerted a deterministic influence on their history ancient and modern. Finding it difficult to maintain a sense of balance they go the limit in an accepted direction. Eventually this is followed by a

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reversal of attitude. Many of the reforms instituted were imperative and long over due. Others were essential but called for creative adaptation to the genius and social mores of the Japanese people. Some were ill-adapted and adopted under pressure.

The family system is a case in point. It is an inestimable social and national asset. The attempt of the Occupation to abolish it was a disservice which is having some lamentable results. Being a man-made institution it has serious imperfections yet a long range objective evaluation of its contribution to the nation's life furnishes ample proof that its merits far outweigh its demerits. This system undergirds the individual with a sense of belonging and of security. In any untoward experience or emergency the family group closes its ranks and renders necessary assistance. Invalids are ministered to by those who care and the aged are not shunted off to old people's institutions.

Furthermore, this system gives the individual a stabilizing sense of responsibility. It is impossible for him to live simply for himself. To the Japanese mind that is anti-social. Wherever he is and whatever he does he represents the group in which his lot has been cast. When, however, in this system the individual loses his entity and becomes a mere mechanism expressing group thinking and group action, when human values are sacrificed and the individual genius is suppressed and when the human personality is dwarfed and strangled, it becomes a liability. It needed

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reform but its elimination would leave a serious vacuum in the nation's social structure.

The inevitable has happened. Following the signing of the Treaty of Peace there was a nostalgic turning back to some of the patterns which prevailed in old Japan. National and social patterns emerge spontaneously from the history, psychology and genius of a people and this resurgence of the past although fraught with danger and reactionary tendencies gives evidence that the nation is recovering self-consciousness and recapturing its powers of imagination and initiative.

All honor to the Occupation Authority for its high idealism and for the new trails it blazed in carrying out its mandates. Unstinted credit is likewise due the Japanese people high and low. Loyalty is a magic word in the Japanese vocabulary, a virtue that bulks big in their character. Having pledged allegiance to the Supreme Commander and unquestioning cooperation they carried through until the clock struck twelve. Between them, the occupier and the occupied, under tense and tangled conditions, lifted human relations to a high plane and wrote a new chapter in international relations.

The net result is that a new Japan is definitely in the making. Feudalism with its bureaucratic rule is past history. The high handed militaristic control is gone. The spell of the past has been broken. A Japan of the people is coming to the birth. The evidences are legion. The term—new Japan—is imprinted on the mind of old and young. It

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is on every lip. It is the ever-recurring key-note of editorials and the perennial theme of public addresses. To many it is not clear what form that new Japan should take nor how it is to be made a reality but they know that the old Japan can never come back and that a new one must be built.

True, there are shadows as well as lights in the picture. Among the older people some are saying that although life was hard during the war the hardships of the present are more difficult to bear. During the war they were led to believe that they had something to suffer for. Hope carried them through privations and made sacrifices seem worth while. National aspirations put iron into their blood. Now the nation stripped of its empire is groping in a welter of broken ambitions. Economically, industrially, and in its trade and international relations, everything is blurred and unpredictable. Dark clouds hang over the present and an impenetrable fog blots out the future.

Furthermore, their personal losses, the desperate struggle to maintain a mere existence, and the lack of the where-with-all to start life anew, have shot a thousand holes in their philosophy of life and left them dazed and lacking a sense of direction. The initiative of some has suffered, their morale undermined, and life robbed of much of its meaning. The sun is eclipsed in their sky.

Moreover, the war and its bitter aftermath have played havoc with the morals of many. Not only have their morals suffered but their morale has reached an all time

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low. The sense of futility and frustration which hangs over the land, the lack of the actual necessities of life, and the moral slump have cut deeply into their traditional habits of honesty and industry. The community consciousness and the spirit of self-denial and sacrifice of many have deteriorated. Black marketeers still bleed their under-nourished fellow countrymen. Crime has reached a new high.

That, however, is not the total story. In the fuller picture the shadows retreat into the background and great shafts of light play across the scene. For one thing youth, fresh and fervent, looms large in the picture. It is clear-eyed, alert, and on the march. It still dreams dreams. It still sees visions. For youth life goes on. It goes on as though the war and its ugly aftermath were a half-forgotten, half-remembered nightmare. Unlike many of their elders they are not thinking about the yesterdays but about the tomorrows. And as in the early Meiji period youth discarded the feudalistic patterns and adopted western ways, so today it is avidly accepting a democratic way of life as its criterion for thought and action.

The leaders of the Japan of the Military Clan in the main were men who had outlived their time. In as far as youth had any part in the nation's affairs it was made the tool of these reactionaries. Today youth in relation to its seniors is doing its own thinking and setting its own sights. Because of the tragedy which the leaders of yesterday brought

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upon them and the nation their thoughts fall into a new pattern. In the measure that they were intrigued by the glamorous schemes and vicious machinations of those leaders to that degree they are disillusioned and determined to find a different way for themselves and for the nation.

Listen to the voice of youth :

'During the war we young people were called the key to victory. We trusted our army and navy whole heartedly. Believing in victory many young men devoted body and soul to the war, the so-called sacred war. Burning with a fiery sense of loyalty to their country they did not begrudge any sacrifices. Then came defeat. Could any of us youth expect defeat! We had never dreamed of surrender. Moreover, it was unconditional.

Regarding the real state of the war we knew nothing. Our eyes were blind-folded by the false hands of the militarists and government officials. Since the surrender we have learned, little by little, with wretched emotions how fruitless were all our efforts. What we believed to be right was nothing more than a delusion.

However, youth should over-come the present difficulties and not yield to discouragement. Only they can build a new Japan. We who are young should make this a democratic nation. With the passion which characterizes youth we must expend our efforts positively to this purpose.'



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‘With the surrender the dark clouds that for fifteen years hung over our nation suddenly lifted and the sun of peace began to shine over the desolate ruins. The stark reality of defeat opened our eyes. We entered the war in complete ignorance of the nation’s military potential and of the aims of the war. In the name of patriotism we were forced to sacrifice our lives and do service for the state. Obedience to orders from above was emphasized. Little encouragement was given to the spontaneous activities of individuals.

Had we not been defeated we would never have enjoyed freedom, peace and cultural advantages. Unexpectedly we have discovered that the surrender not only saved us from death but brought us liberation. Above all we must attempt to arrive at reality. Had we been more faithful to the truth we would not easily have been led into war by the military leaders. It is absolutely necessary for us to keep our minds open to the culture of the world at large, take a scientific attitude and keep ourselves free from superstition.’



‘The old Japan is dead and a new Japan is about to arise out of the ashes. But this new Japan cannot be realized in a day nor by a miracle. Doubtless it is a tremendous task but it is we who are young and not our elders who are qualified to take up the task. Now that the long nightmare of the war of invasion is ended we are set free and around us the bells of freedom are ringing.

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The hearts of young Japan were not tainted by the evil influence of the war years. We were taught to love war as though it was the only way to love our Emperor. But such an unnatural education could not change our real nature. We young people are by nature peace loving and from now on we must be faithful to our true nature.

As a result of defeat the old militaristic Japan has given way to a democratic Japan. This is a matter for congratulation. This, however, cannot be accomplished as simply as replacing old clothes by new. In fact it may be next to impossible to democratize the leaders and their followers of the old Japan. We who are young are not deeply imbued with their feudalistic and militaristic ideas. We are convinced that it is easy to move forward toward democracy since nothing is easier than to pursue truth.

In spite of the dark and degraded aspect of the world, excellence is still excellence, dignity is still dignity. If we the youth of new Japan can contribute something toward human progress and happiness, the peoples of the world will surely accept us as members of the human family and forgive us our past sins. This is what we all long for and to this we are aspiring.'



When the Japanese militarists broke loose in China in 1937, thinking was made a crime. The mind of the nation's youth was put in fetters and for eight years chained to

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fixed patterns. Ideas concerned with foreign thought and the customs and ways of life of the West were labeled poisonous and banned. Now that the ban is lifted youth is again thinking, thinking long long thoughts about many many things. Impelled by an urge to make up for lost time and overtake the world's currents of thought their questions stream forth with machine gun rapidity hour by endless hour.

The Occupation Authority gave youth freedom to think their own thoughts and unsealed their lips. They no longer needed to conceal their thinking nor to whisper their dreams. This more than anything else demonstrated for them the wide chasm between the Japan of yesterday and the Japan of today and dramatized the meaning and worth of the democratic way of life. Today there is freedom of assembly, freedom of speech, freedom of worship. No thought-control. No secret police. There is an epoch-making extension of fundamental human rights.

Another evidence that Japan is going through the throes of a rebirth is the emergence of the civilian as a vital factor in the nation's life. There is a ground swell of civilian consciousness surging through the collective life of the people. Many do not comprehend the meaning of it all but they are aware that something historic is happening. Others are too stunned by the shattered condition in which the war left them and too immersed in the problem of physical existence to grasp the meaning of the hour yet they know

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that they are living in a new day and in a new way.

Hitherto the civilian has been an ethereal and shadowy being. So much so that in defining him and his prerogatives in the new constitution it was necessary to coin an entirely new Japanese word, '*bummin*'. The customary term had been 'minkan', meaning private as opposed to public. The new term has to do with civil affairs and civil life and makes the individual part and parcel of the body politic. Collectively '*bummin*' become the nation. This is something new under Japan's sun. Under the militaristic regime the state was embodied in the person of the Emperor and to suggest that the people were sovereign was high treason. University professors were railroaded to prison for holding such views. The new term with its clear-cut meaning gives the common man a civic personality and clothes him with the dignity of a full-fledged citizen.

In his new status the civilian is no longer shadowy and silent but a vocal individuality that has to be reckoned with. In the political world he states his views with the abandon of a free man. In the realm of labor he battles for his rights through mass parades, through full-throated slogans fearlessly proclaimed over the radio and through the press and, when driven to it, through paralyzing strikes and walkouts.

National and local elections are no longer controlled by undercover, intriguing cliques but are free and above board. In the school of public discussion and the open forum the

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people are being educated in democratic parliamentary practice, making principles basic rather than blind loyalty to leaders. Because of the chaotic domestic scene the *vox populi* still sounds a confused and uncertain note, yet as never in the nation's history the voice of the people is heard and heeded on national issues.

In the emergent new Japan, labor is coming to its own. Long exploited and bearing the heavy end of the nation's economic load it has been emancipated to a marked degree. The rapid spread of the labor movement is one of the highlights of post war Japan. In the heyday of liberalism in the 1920's labor unions attained a maximum strength of 308,900 members. Today unionism has mobilized labor in every field. Unions connected with such public utilities as transportation, shipping, the telephone and postal services alone have a membership of 2,600,000. Unions covering other fields bring the membership up to the grand total of 8,000,000. Every month registers an astounding increase.

This highly organized and closely integrated labor movement exerts a determinative influence not only in the nation's economic life but has become an aggressive left-wing factor in the political world. When it makes demands backed by the possibility of a nation-wide tie-up of the public utilities and the nation's industrial life, cabinets go into special session and either make concessions, reshuffle their personnel, or dissolve.

Paralleling the emancipation of labor much has been done

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in the rural areas to alleviate the lot of the peasantry. Because of the density of population, seriously aggravated by the forced return of 6,000,000 repatriates from all parts of Eastern Asia and the small acreage available for each farm family, rural Japan will always be problem-plagued. However, the land reform laws enacted by the Japanese government under the tutelage of the Occupation have brought a measure of relief. Under these laws the large holdings of the capitalistic farmers and the absentee landlords were broken up into small tracts and the tenants enabled to purchase the land they till on a long term easy payment basis. Before the war 46 per cent of the farm land was tilled by tenants who turned over to the land owners 50 to 70 per cent of what they produced. Through the system of transferring the tillable land to the tillers the number of owner-farmers has been lifted from 2,000,000 to 4,000,000. 900,000 acres of virgin soil has been brought under cultivation.

As a matter of fact the rural population, compared with the urban dwellers, economically came through the war and its aftermath comparatively unscathed. The rural areas did not suffer from the air raids. Their physical properties were left intact. Moreover, what the farmers produced brought abnormally high prices during the war. In the early stages following the close of the war they cornered the nation's food supply. Some turned profiteers demanded and received fantastic prices for what they raised. For

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the first time in their history they played a winning hand in the economic game. It was high time that they got a break! Long, much too long, they had been exploited and bled by the politicians, industrialists and monied interests.

Another revolution within a revolution is the new system of education in which regimentation has given place to academic freedom. This system is co-educational and built on a basis broader than the one it displaced. It provides nine years of tuition free education; six years of primary and three of junior high grade for every child male and female. Japan's high 97.2 per cent of literacy—the highest of any nation East or West—is the product of six years of compulsory primary education for every citizen since early in the Meiji Era.

In prewar Japan the educational system was under the bureaucratic control of the Ministry of Education of the central government. It had the final say in the appointment of all public school teachers. It determined the courses of study for all schools. All text books had to pass under its review and bear its sanction. This banned academic freedom and threw all instruction into one fixed mould from which there could be no deviation. Under the new system this bureaucratic control has been banished and a democratic process set up. Each prefecture and more than 10,000 cities, towns and villages on the local level have a Board of Education whose members are elected by the electorate.

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Across the nation these local educational boards have a total membership of 40,000. These boards outline the program of education and have general oversight of the institutions of learning in their area.

Before the war some of the city primary schools provided a two year optional higher course, usually of a vocational character. Under the new system all public schools provide six years of primary and three years of intermediate education for all children, taking them through the junior high. This not only gives the boys three additional years of education but puts girls on an equality with the boys and gives them the same educational advantages. The three years senior high has also been made co-educational, giving the girls the same privileges as the boys. These, however, do not come within the category of free education. Tuition is charged. This enlarged educational program is proving an incalculable asset in rebuilding the nation. Educationally, it puts Japan abreast of the most progressive nations of the West and far in advance of her sister nations of the East.

One of the most signal as well as most significant changes is the general recognition of the fact that the nation's moral foundation built on State Shinto and its myths and fantastic legends was a heap of sand. There is a marked upsurge of a religious renaissance. Religion has been put back into life. There is a wide-spread conviction that it alone can furnish the incentive, the moral values and the

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impelling power which will enable the nation to rise out of the material, moral and spiritual destitution with which it is faced. In circles high and low there is a pathetic groping in the dark for ideals and a dynamic that will match the people for the titanic task of working out a new destiny.

With this awakening there is a widely acknowledged recognition that Christianity can furnish the basic principles, the spiritual urge and the dynamic motivation needed for this high purpose. Youth in large numbers is turning its back on the indigenous faiths and on the traditional teachings of old Japan and with inquiring minds is eager to know what answer the Christian faith has for its questions about life, its meaning and its purpose.

The Christian churches that escaped destruction and those that have been reconstructed are experiencing a large influx of young people. Baptisms are frequent. Every church has a long list of those who have taken the initial step of registering as inquirers. Youth predominates but these inquirers come from every age-group and from every social level. Fearing that too large an influx of new members will neutralize the positive Christian atmosphere and influence of the Christian community many churches are organizing inquirers' classes to prepare these seekers for church membership and the Christian life.

The Bible has come to the fore. Not only is it a 'best seller' but the best read book in the nation. Not only have

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15,000,000 copies of the scriptures and portions passed in an uninterrupted stream from the printing presses into the hands of eager buyers since the war closed but there is a marked revival of Bible study. In the Church as well as in non-Church circles there is an insistent demand for the organization of Bible classes. This quest for Christian truth has invaded some of the highest circles, circles hitherto not brought under the influence of the Christian Gospel. The Empress and some of the princesses as well as some of the ladies-in-waiting have been enrolled in a Bible class that met at the Imperial palace.

In the city of Tokyo alone there are over 100 Bible classes meeting on week days in educational institutions, government offices, commercial concerns, in post offices, the national railway headquarters and in industrial plants. These classes are not related to any particular church. As a rule they have been promoted by some Christian layman who often also serves as the study leader. Some of the classes are leaderless. Each one shares his insights and experiences. These groups are attended by Christians and non-Christians eager to know the Christian way of life and how to apply it in the environment where their lot is cast.

This turning to the Christian faith is not limited to the urban areas. Educators, village leaders and youth in rural Japan have joined the search for a new philosophy of life and many are intent on finding it in the Christian teachings. The Rural Young Men's Organizations, on which the mili-

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tarists formerly focused their propaganda, are often open for the dissemination of Christian truth. These tillers of the soil have long been the forgotten masses in the Church's evangelistic outreach.

The Christian Church is not, however, having a clear field. State Shinto has been relegated to the side lines. But it is by no means dead. In many communities it is staging a vigorous come back. Buddhism is revamping its program and maneuvering into line with the trend of the new day. Since the surrender superstitious groups and pseudo religious cults have sprung up by the hundreds and are having a mushroom growth. During the war under government pressure religious organizations through union and federation were reduced to 44. Under the religious freedom granted by the new constitution the number has leaped to 571. Of these 209 stem from Religious Shinto, 229 from Buddhism, 42 are Christian and 91 are nondescript faiths. Superstition plays a large role in the new Buddhist and Shinto organizations. The names of these new sects and cults indicate that every type of religious phenomena is represented ; The Way of Man, The Way of Light, The Goddess of Light, The World Messianic Religion, Companions of the Spirit, The Dancing Religion, The Smiling Religion. These pseudo religious cults with their feverish quest for imponderable values throw into sharp perspective the spiritual vacuum in which multitudes of the Japanese are groping.

Communism is making a strategic all-out drive to win the

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people to its ideology. Propagandists have been planted and cells established in practically every educational institution, every factory and every rural community. In its high pressure propaganda it is aided by the troubled state of society, the economic upheaval, the scarcity of the necessities of life, and the uncertainty that hangs over the nation's future.

In the general election held January 1949 the Communistic Party made a startling forward play. It multiplied its popular vote two and a half times, registering a total of 3,000,000 votes. It increased its representation in the Lower House of Parliament from four to thirty-five members. Emboldened by this show of strength it ran amuck and resorted to open violence. This alienated the sympathy of the people and in the 1951 general election the electorate wiped the slate clean. None of the Communist candidates were elected. Yet the Party registered 891,104 votes. In the 1953 Election the Communists got their toe back into Parliament through the election of one of their candidates.

The government having taken stern measures to control their activities they have gone under ground. On the surface they have lost prestige but the hard core of the party is still intact and a major menace. In 1952 taking advantage of the traditional laborer's May Day Parade the Communists mobilized their forces and staged a frontal attack on the police of the city of Tokyo. Brickbats, baseball bats, wooden spears and gasoline fire handgrenades were used and some 60 policemen were put out of action. This riot also took an

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anti-American turn. Americans were rough handled and a large number of American owned automobiles parked in down town Tokyo were either wrecked or burned to the ground.

85 per cent of Japan's 500,000 college students are solidly back of either the right or left wing of the Socialist Party because of its anti-capitalist, anti-rearmament, anti-war and pro-peace stand. A considerable number are emotionally fellow travellers of the Communists.

Japan's newspapers have an all-over circulation of 31,837,000. This means that one of every 2.7 of the population reads the daily papers. Such dailies as 'The Asahi' (Morning News) 'Mainichi' (Daily News) and 'Yomiuri' (News Vender) each have a circulation of 3,000,000. Many of the newspaper men in Japan in their writings are sympathetic with the Communists. Although the nation's intellectuals are anti as regards the red ideology some play ball with the Communists in an effort to force the withdrawal of American troops.

For the Christian Church and for those engaged in the building of a new Japan the present presents a date with destiny. It is the hour of hours. In the onward sweep of the centuries, however, it is only an hour. The sands of time will run out and this unparalleled opportunity will pass. The next few years will determine the mold into which this nation will be cast. Back in the early Meiji Era the Christian Church faced a similar challenge and allowed it to go by

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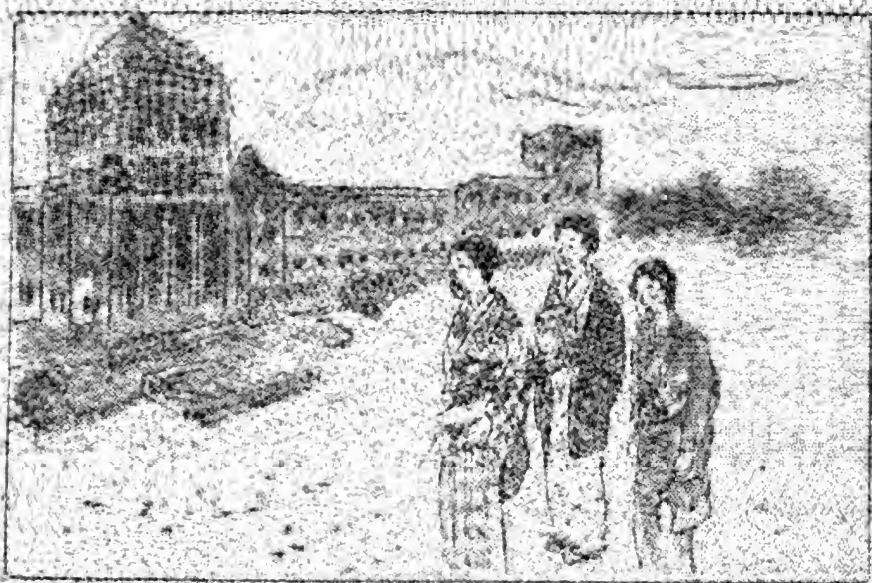
default. Will she repeat that tragic blunder?

To date we have only touched the fringe of an opportunity that only comes to a nation and to the Church of Christ once in a century. Tomorrow? Tomorrow may be too late. Shall the historian's verdict be too little and too late? Japan is in the midst of the greatest spiritual revolution of her long and eventful history but it will remain incomplete until Christianity is fully integrated into her moral ideals and her code of action. Every measure known to the Christian Church should be speedily utilized to bring the recreative teachings of Christ to bear upon the receptive soul of this people.

Furthermore, this must be accompanied by emergency provision for their physical needs. A people who are underclothed, underfed and spiritually adrift are easily led astray by cultism. They also offer fertile soil for Communism. Bibles and bread, a ministry to the total man, these on an all-out scale sum up the imperative and urgent answer to the ringing challenge which the emergent new Japan flings out to the Christian Church of the West.

CHAPTER XVII

NEW FRONTIERS FOR WOMEN



Post-war developments have ushered in revolutionary changes for the 43,000,000 women of Japan. Changes that spell new freedoms and new frontiers on many fronts. The status of Japanese women has never registered as low a level as in some nations. Yet their lot has been one of subservience and burden bearing. Traditionally the code for women has been one of life-long obedience; obedience to the father as a daughter, to the mother-in-law as a bride, to the husband as a wife, and to the son as a mother.

There have been periods, however, in the nation's history when women held a commanding place not only in the home but wielded a wide influence in the community. This

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was especially true in the Kamakura Period (1191-1333). During this period the ruling Shogunate dominated a semi-mountainous, sparsely settled frontier that called for pioneers. This meant common tasks and common responsibilities for both men and women which tended to dim out social distinctions between the sexes.

Since the turn of the present century Japanese women, influenced by the greater freedom enjoyed by their sisters in the West, have sought and won a large degree of freedom. The post-war gains, however, mark a new era in their emancipation. For the first time in the nation's history women have been given the franchise and enjoy a status of political equality with men. 23,700,000 women are eligible to vote, outnumbering the male voters by a round 2,100,000. Many eagerly take advantage of this new privilege. In the first General Election under the new constitution 61.6 per cent of the women voters went to the polls.

Not only did they exercise this newly won right, but 99 announced themselves as candidates for election as members of the National Diet. Candidating for this high office they threw themselves into the hurly-burly of the election campaign. In open rivalry with the male candidates they engaged in aggressive pre-election campaigning and made direct personal appeals to the voters. Thirty nine were elected members of the Lower House and later twelve won seats in the House of Councillors (The Upper House). They have not maintained this high percentage of representation but there are

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still 22 women members of the Japanese Parliament, 9 in the Lower and 13 in the Upper House. This large representation of women is unprecedented in the history of national constitutional assemblies and is an epochal event in the woman's world.

Not only have women invaded the hitherto man-sacrosanct National Parliament but at the rice roots they have pioneered their way into prefectural assemblies and city and town councils. There are 22 women members of the nation's 46 Perfectural Assemblies. Eighty-five hold seats in Municipal Assemblies. Six are members of Ward Assemblies. 196 serve in Town Assemblies and 382 have replaced the village fathers in a large number of Village Assemblies. All in all 800 women have been chosen by the electorate to fill elective positions.

Moreover, thirty-eight women have been elected as members of the 51 Prefectural and municipal Boards of Education. These Boards determine and supervise the educational policies of the 46 provinces and the five major cities of the nation. The fact that of the 296 members of these Boards 38 are women throws into high relief the rapidly growing influence of women in the cultural life of the nation. A large number of women also serve on the newly instituted Boards of Education of the 10,000 towns and villages.

Paralleling this activity of woman in the political and cultural fields the way has opened for them to fill important posts in the government. A woman has served as vice-

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minister of justice. Another has been appointed judge of a district court. Still another is filling the post of public procurator. The parliamentary minister of Foreign Affairs and the vice-minister of the Welfare Ministry in different cabinets have been women. In the field of diplomacy a woman has been appointed as assistant in the Japanese Consulate at San Francisco and another is serving as an attache of the Japanese Embassy at Washington, D.C.

The Department of Education has a woman on its staff of superintendents of education. The chief of the Children's Section of the Welfare Ministry and the directors of the Woman's Bureau, the Working-Women's Bureau, and of the Juvenile Bureau of the newly established Labor Ministry are women. Prefectural governments have established women's sections staffed by women. 50,000 women are serving as experts in some field of government service. It is an illuminating fact that many of the women appointed to top flight government positions received their training for leadership in connection with the activities of the Christian Church.

A Woman's League has been organized on a nation wide scale for the purpose of educating women regarding domestic and international affairs and to orientate them to the new role they are being called upon to play in the new Japan. The major political parties have added a woman's section to their organizational set-up through which they channel women's activities in local and general elections.

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Labor unions have fallen in line. More than 2,000 women are functioning either as chairmen, vice chairmen, or secretaries of labor unions. Every union has a woman's section with women's personnel. These strive to improve the status of the 1,547,314 women enrolled in the nation's 36,131 labor unions and win for them better working conditions and a fairer wage.

The post war drastic rebuilding of the educational system which added three years of junior high, tuition free, coeducational schooling for all children marks a forward run in the emancipation of the nation's womanhood. Having given them the right of suffrage the nation has consistently adopted measures to qualify them to intelligently exercise that function.

The early provisions for secondary and higher education were for men only. However, the establishment of Christian high schools for girls set a precedent and the demand for girl's higher education became so persistent that the government was compelled to provide higher education for women. The result was the establishment of girl's high schools enrolling some 500,000 students. In post-war Japan all institutions of higher education; senior high schools, colleges and universities, have thrown open their hitherto barred doors to women. This enlarged educational opportunity has lifted the cultural status of the nation's womanhood to a new and high level.

With the emphasis on the family as the keystone of the

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social system, the home is still women's main sphere of action, but the days of their restricted cloister-like life are gone. The new constitution breaks radically with age-long customs and with the legal provisions of the past. It provides for the equality of the sexes and in such matters as property rights, inheritance rights, freedom of choice regarding marriage, place of domicile, and in the enactments covering divorce women are given the same rights as men.

Japanese women today are out on every front. They are out on the educational front as teachers. They serve by the tens of thousands on the faculties of the nation's 40,000 primary schools and as teachers in the junior and senior high schools. They hold their own on the staffs of girls' high schools, girls' normal, industrial, occupational schools, and women's colleges.

They are out on the civic front. The Housewives' Federation, the largest woman's organization in Japan, boasts a membership of 350,000. It devotes itself not only to problems directly related to the home but is active in campaigning against the upward spiraling prices of commodities and local taxes. The Japan Woman's Suffrage League is aggressively engaged in enlightening Japanese women as to their new political rights and responsibilities.

The Woman's Peace Council is a Christian dominated federation of a number of woman's organizations. In this council they have mobilized their forces in opposition to rearmament, a problem which flared up as a burning issue

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with the signing of the Peace Treaty and in spite of the government's decision to organize a Self-Defense Force continues to be the all absorbing theme discussed wherever Japanese women gather.

Women are pioneering in the field of general culture. An association of college alumna has been organized. This promotes among its members the study of such subjects as education for women, co-education, professional training for women, teacher training, legislation covering the field of education and laws related to women.

Japanese women are out on the front in the thought life of the nation as reporters, writers and producers of magazines and books. There are twenty-seven woman's magazines. In the production of these publications women bear the lion's share. These magazines cover the range of material and interest to which similar publications in the West devote their pages; home making, the care of children, food values, health problems, dress making, fiction, women's place and work in the community and in the nation. Every first class newspaper has a woman's section and a corps of women reporters and writers. Progressive periodicals devote a part of their pages to the home and to matters of interest to women and have women writers on their staff.

'Woman's Club,' 'Housewives' Friend', 'Woman's Review,' and 'Woman's Life' are the most widely read magazines in the nation. The official magazine of the Woman's Democratic Club, a weekly, has a circulation of

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70,000 and majors in giving its readers vocational and handicraft guidance. The Young Women's Christian Association's weekly 'Women's Press' opens windows into the international scene and interprets personal, national and world problems from the Christian point of view.

Women are out on the front in the medical world as nurses, dentists, and physicians. The two women's medical colleges in Tokyo and medical colleges for women in other cities are crowded and have a waiting list of young women wishing to prepare for the medical, dental, or pharmaceutical professions, or for assistantships in these fields. Every large hospital has a nurses' training school as a part of its program, and graduate nurses and trained midwives are sent out by the thousands every year. Marriage eventually overtakes these women. The unmarried marriageable woman in Japan is the rarer than rare exception. These women are therefore eventually transformed into home makers and the turnover in the nurse's profession is heavy. However, wives who have had that type of training and outlook instinctively become leaders in various forms of community activity.

In the field of industry, women are jostling the men in their effort to secure a wider and freer 'labens-raum'. The 52 women who constitute the Woman's Economic League of Tokyo are either presidents or managers of going business concerns. Women are found in large numbers as employees in industrial plants, as clerks in offices and on the working

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force of commercial concerns. They serve in government offices. They are employed as conductors on busses and street cars.

Tokyo has 300 women on its police force. A majority of these are high school graduates. A large sprinkling of them hold college degrees. They enjoy the same status as the men on the force in the matter of pay and promotions. In dealing with juvenile delinquents, in giving guidance to women and children and in detecting crime these police-women are proving so efficient that other cities are rapidly following Tokyo's lead.

Because of their age-long training in the high art of ministering to others many of the welfare workers throughout the nation are women. In the movie world and as actresses, women are acclaimed as stars. In the radio world, in musical circles, and in art, Japanese women are playing an increasingly significant role. 50,000 women are receiving higher education in preparation for a professional career.

Women constitute the soul of the Christian Churches and kindred institutions. During the war, where pastors were drafted, repeatedly the wives stepped into the pulpit and carried on the ministry of the church. More than a score of well-trained Christian women accepted ordination in order to carry forward the work of pastorless churches. They not only occupied the pulpit but administered the ordinances, officiated at weddings, and conducted funerals. In post-war Japan an ever increasing number of women are qualifying

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for the Christian ministry. The Japan Theological Seminary in common with other theological institutions is co-educational. A large Women's Dormitory is a part of its new plant. Of its 250 students 50 are single women who are looking forward to the pastorate or to serving as pastor's assistants.

The gentle, low voiced, self-effacing women of this nation have rich unreleased reserves up their colorful kimono sleeves and deeply embedded in their characters. Centuries of self-effacement, self-discipline, and self-sacrifice have left a deposit in their personalities that is supremely and dynamically creative. The world is going to hear from them. Since the close of the war they have outstripped the men in sensing the significance of the new day and in reorienting themselves to it.

The modernization of Japan's life and post-war developments have served to emancipate her women. But it is undeniable that one of the major forces has been Christ's teachings regarding the worth of human personality and his revolutionary attitude toward women. This is openly acknowledged as one of the outstanding contributions Christianity has made to the life of this nation. It has, to a large degree, emancipated her women. It has given them a new criterion of values in the realm of human personality and awakened in them a new consciousness of latent powers. It has thrust out the frontiers of their world and given them a larger and more meaningful life to live.

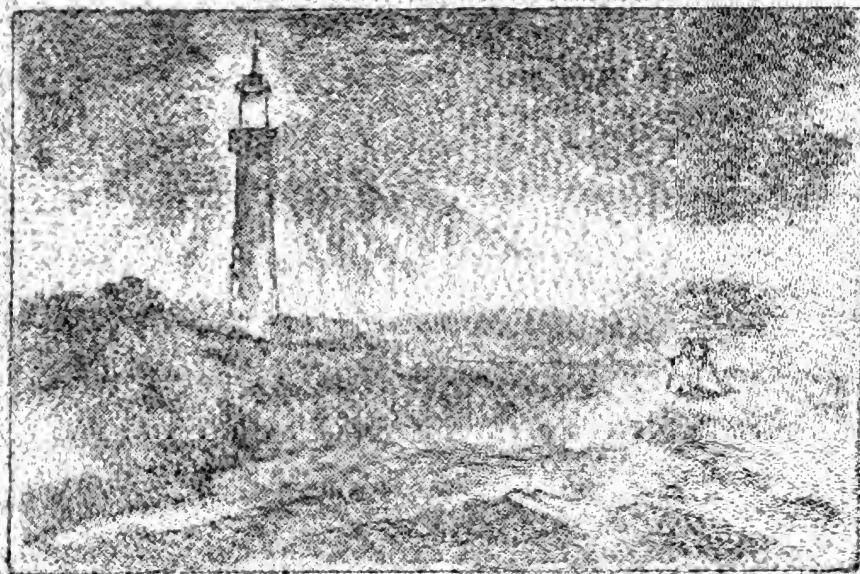
Japanese women have made great strides along the

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highway of their new freedom but everything is not loveliness and light. Their emancipation is not complete. 200,000 teen age girls still work as indenture laborers in the textile mills. In spite of rigid legal enactments and the vigilance of civic officials and the police, thousands of young girls are annually sold by impoverished peasants and depraved parents to white slave brokers and to establishments of questionable character. Moreover, in the nation at large many a Japanese daughter when facing such major questions as the choice of a career, marriage, or religious belief, finds that she is not free. She is still in bondage to the mores of old Japan. Japanese women still need Christ and his emancipating, life enriching Gospel.

CHAPTER XVIII

IN A NEW ROLE



Attention has been called to the way in which Japan's drastic reversal of her political pattern has wrought revolutionary changes in the domestic scene. The resilience of the Japanese mind and the inherent adaptability of Japanese character to new situations are proving incalculable assets as the nation is summoned to basically reshape its national structure.

This process of rebuilding is not confined to domestic affairs. It involves the charting of a new course, the setting of new sights and the discovery of a new role for the nation in its extra-national relations. Although she lost her foothold on the Asiatic continent through the war Japan is

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an integral part of Asia. Her future is inseparably linked with that of the Asiatic peoples.

Stirring events are being staged on the European continent. For weal or for woe the map of Europe will undergo unpredictable changes. However, the next new chapter of world history will not be written in Europe. Neither will it be written around the Atlantic. The trend of world events high lights the fact that the next act in the human drama will be shifted to the Pacific Basin and to Asia.

Asia, old in years and in wisdom but young in its newly awakened consciousness of unreleased powers, young in its pentup spirit, young in its new outlook, young in its energy and young in its sense of destiny; young in the qualities that make for greatness in a nation and in a race, this Asia is experiencing a burst of new life that throbbs with dynamic possibilities.

Asia contains half of the world's population, people with undreamed of latent potentialities. Peoples alert, on their toes, their faces fixed on new political, economic and cultural goals. Here are the world's vast undeveloped natural resources and limitless possibilities of industrial and trade expansion.

In her international relations this area will be Japan's major sphere of action. Her Asiatic neighbors will not easily forget her rampant imperialism, her bulldozer invasion of their territories and the ruthlessness of her warfare. It will take time and unmistakable evidences of a complete change

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of heart to eradicate their war-born bitterness and fear and win back confidence and goodwill.

Yet in order to realize their dream of a great industrial advance these neighbors will turn to her—are turning—for assistance. She alone of the nations of Asia has the ‘know-how’, the high level of technical skill and the trained personnel necessary to inaugurate and build an industrial potential along modern lines. This is widely recognized. Many tens of thousands of her engineers and technicians who were caught in China, Manchuria and elsewhere when the war closed were forcibly detained as post-war experts in order to exploit their knowledge as specialists in the field of industry. Moreover, without waiting for the signing of peace treaties Eastern nations are availing themselves of Japanese technique, Japanese personnel, and Japan-made machinery in developing their textile industry. Thus instead of preying on her neighbors for the purpose of building a war potential as she did before the war she is now in a position to assist them to build an industrial program for the purposes of peace.

In the matter of Asia’s trade expansion Japan has the distinct advantage of propinquity to the Asiatic continent, easy and quick accessibility to its ports and commercial centers, and an extensive pre-war experience in the world of trade. In view of the extreme shortage of peace time necessities all over Asia Japan may well become the emergency workshop needed to provide her neighbors with

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unavailable and urgently needed supplies.

Japan's experiment with the democratic way of life offers her another sphere in which to serve her Asiatic neighbors. The Philippine Islands have incorporated much of the democratic framework into their national structure. India is making a bold experiment with the democratic way of life. But democracy as understood and practised in the West has yet to get a firm foothold on the continent of Asia. Democratic aspirations and daring dramatic moves in that direction are not wanting but the actuality has yet to be achieved.

Under the Occupation, Japan made an all out effort to democratize her thought processes, her institutions, and her government. She made phenomenal progress but still has a long way to go. Her people are not finding it easy to shake off the age-long tradition of unquestioning obedience and servility, think for themselves, and act on their own initiative. This is aggravated by the fact that their total thought and last ounce of energy must be focused on the problem of securing two or three meager meals a day.

In certain quarters the question is being seriously raised as to whether a government "of the people, by the people and for the people" is within the range of possibility where the people are compelled to devote every waking moment and their maximum effort to maintain a lean physical existence? Is democracy a luxury? Are its institutions only possible where the people have a margin of time, a surplus of

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energy and the material resources necessary to maintain them? Japan's experiment makes it crystal clear that only a highly socialized democracy can meet her needs and the needs of the Orient. A democracy that steers a middle course between the clashing economic ideologies of the East-West impasse. A democracy in which there are no class nor social cleavages and where economic justice in actual practice enables all citizens to avail themselves of the necessities of life.

Japan is the logical base from which to launch the high mission of building socialized democracy in Asia. Her territory is compact. Her people are literate to an unparalleled degree. She has a long tradition of a stabilized government. Her experience with a tyrannical dictatorship has left her with a feeling of resentment toward dictators bordering on a psychosis. She is utterly disillusioned regarding imperialism. Her political and economic reactionaries have been largely liquidated and leadership in political, educational and industrial circles is in the hands of front-line liberals.

The psychological hour has struck. Politically, mentally, emotionally and spiritually the Japanese people, in the main, are not only ready but eager to build a national structure that will be radically different from the one which crashed over their heads with such tragic results. This calls for a revolutionary break with the past, leaving the old landmarks behind and advancing over unfamiliar trails into the unknown. Although there are disturbing signs of reactionary

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groups endeavoring to stage a come-back the overwhelming majority of the people are making this high adventure in a spirit of abandon and high determination.

That they have made impressive strides is attested by the fact that as early as the third anniversary of the signing of the Articles of Surrender, General Douglas MacArthur in his anniversary message was able to say.

'There need be no fear concerning the future pattern of Japanese life for the Japanese people have fully demonstrated both their will and their capacity to absorb into their own culture sound ideas, well tested in the crucible of Western experience, in lieu of those concepts responsive to the myths and legends which have so handicapped their past.'

And today those practical weapons needed to repel the totalitarian advance—liberty, dignity and opportunity—now safely rest in every Japanese hand, and the nation has thereby become an asset upon which the free world may confidently count. It stands as an oasis of relative calm in a troubled and turbulent universe.'

Basically, this experiment calls for an inner renewal. Democracy cannot be built in a vacuum. In its essence it must stem from Christian principles. Democracy in Japan will be a wooden and cheap imitation unless it is rooted in the fundamental truths and spiritual values of the Christian faith. The Christianization of the Japanese people is a *sine qua non* to their democratization. The nation is in

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the midstream of the greatest mental and spiritual revolution of its long and eventful history. This revolution, however, will remain incomplete until Christianity is fully integrated into its thought patterns, moral standards and way of life. This experiment so auspiciously begun and big with promise for the future is doomed to end in a tragic fiasco unless it is Christian at the core. A convincing demonstration that this brand of democracy works here, works for the greatest good of the greatest number, will blaze the way for its expansion on the Asiatic continent.

The 'Voice of America' and high pressure propaganda will never accomplish this. There must be a tangible down-to-the-earth demonstration that democracy works, that it is not a luxury level way of life but that it lifts life, all of life, anywhere and everywhere to a more rewarding basis. Japan situated at the crossroads between the East and the West offers a unique and well-timed opportunity to stage such a concrete demonstration on Asiatic soil and in an Asiatic setting. Potentially Japan is the show window, exhibit number one, of democracy in Asia.

In her new constitution Japan renounces war and military preparation as a national policy.

'We the Japanese people sincerely desiring the establishment of world peace on a basis of justice and order, renounce forever; war initiated as the state's sovereign right, threats backed by force, and the exercise of force, as a means of solving international disputes.'

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'In order to implement the purpose of this article we will not maintain land, sea, nor air, armed forces. Neither do we recognize the State's right to carry on hostilities.*

Granted that this article was written into the document under the tutelage of the Occupation Authority, it stands there as an expression of the will and purpose of the Japanese people. In its drafted form it was discussed in open forums across the nation. It was intensively studied by the responsible congressional committees and after full and free debate was enacted into law by a vote of 421 to 8 in the Lower House of Parliament. Of the 8 who dissented 6 were Communists.

The East-West tension and the Communistic invasion of nearby South Korea have radically changed the picture as compared with the situation that obtained when Japan adopted this constitution. This change in the international climate augmented by pressure on the part of the United States has led Japan's government to interpret the ban on the maintenance of armed forces with a large degree of latitude. It has established a Self Defense Force to be trained and equipped to protect her existence as a nation.

However, the mind and mood of the people as a whole has not changed. Their dire experience with the Atomic bomb at Hiroshima and again at Nagasaki and with the Bikini Hydrogen bomb tests which showered deadly atomic

* Section II Article ix Author's translation.

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dust on her fishermen and across her fishing fields hovers over them like an unforgettable nightmare. Rice and fish constitute the two main staples of the Japanese diet. The atomic poisoning of one of the nation's fishing fields therefore hurled a terrifying menace right into every kitchen and on to every table. This has lined them up strongly behind the constitution and its outspoken ban on military measures. They are a unit in desiring to be neutral in the East-West impasse and make Japan the Switzerland of Asia.

Moreover, the fact that the men who have been chosen to officer the Self Defense Force are almost to a man recruited from the nation's former military ranks, makes the people apprehensive of future developments.

Japan has no choice. Her very existence depends on her living in intimate and cooperative trade relations with her Asiatic neighbors. Many fear that the present policies of the United States will alienate her from her fellow Asians and isolate her from her normal trade markets in this area. Some are not sure of America's motives. Is she sincerely interested in Japan's welfare or seeking Japan's cooperation for her own security.

Japan's new constitution not only repudiates the arts of war but highlights her purpose to make an all-out effort to develop her intellectual and cultural life.

'All citizens shall have a right to wholesome living and the enjoyment of a maximum of cultural advantages. The

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State is obligated to promote and advance the social welfare, security and physical well being of all of its subjects.*

‘All citizens shall have according to their abilities and on an equal basis, the right to avail themselves of the educational advantages provided by law.’**

‘Freedom of religion is guaranteed every individual. No religious organization shall receive special privileges from the State. Neither shall it exercise political authority. No individual shall be coerced to perform religious acts, participate in religious rituals, join in religious celebrations or ceremonies, or to function in religious matters. The State and its organs must refrain from engaging in religious teaching and religious activities.’***

Cultural and intellectual advance in the rapidly contracting world of tomorrow will know no national boundaries. Regardless of ideological barriers no nation will be able to live in mental and cultural isolation. The heritage of one will inevitably hurdle man-made boundary lines and cross-fertilize the culture and life of its neighbors.

Geographically Japan stands at the strategic intersection between the Occident and the Orient. Shorn of her imperialism and focusing her national strength on a broad cultural advance she will be in a position not only to enrich her own life but to mediate the cultural values of Eastern

* Section II Article XXV

** Section II Article XXVI Author's translations.

*** Section II Article XX

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civilization to the West and those of Western civilization to the East.

In their economic and cultural relations Japan and the United States are destined to become increasingly interrelated. Not only economically and culturally but facing each other on either side of the Pacific their fortunes are inextricably interwoven.

There are turgid and tense chapters in the history of their relations since Commodore Perry's historic visit in 1853. Yet their destiny has been sharply shaping in the same direction. America's post war position in the Pacific heightens the mutuality and significance of that common destiny.

In this high hour when history is in the making and the Era of the Pacific is in the cradle the United States must take the initiative and play a major role. Only so will this era be characterized by peace and further the building of a world community. However, a peace loving Japan will be able to make a unique and valuable contribution toward the realization of that great goal. Her role in the world of tomorrow is laden with undreamed of possibilities. With her own soul purged, she as no other nation in Asia today, can serve as a formidable barrier against the non-democratic ideologies and the totalitarian forces which are sweeping across the Far East like an avalanche. To this end she will need sympathetic coaching and broad scaled cooperation motivated by a spirit of understanding and goodwill on the part of her neighbors East and West.

CHAPTER XIX

A DANGEROUS VACUUM



The surrender and the rapid dramatic changes it inaugurated resulted in the flight of Japan's gods. By one wave of the directive of the Supreme Commander of the Allied Powers, State Shinto was dis-established. Dislodged from its high and mighty state as a super-religion it went spiraling into semi-eclipse. Its shrines were banned from the schools.

Attendance at its festivals that before the war rallied devotees by the millions slumped to an all-time low. Temporarily its influence vanished like the morning mist. This surface solution of one of Japan's major and most menacing problems tempts us to complacently say 'that's that, period.' But wait a moment. Listen to the poignant lament of the

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principal of a primary school. Pointing to the former site of a Shinto shrine he sighed, 'That was the school shrine. Now our spirits are plunged into a vacuum.' That multiplied by many millions is a graphic picture of the mental and spiritual state of the Japanese people. They are confronted with a vacuum in the realm of the spirit.

No nation can live in a spiritual vacuum. From the sixth century on, Japan's cultural and spiritual life was fed from the age-old reserves of Confucian and Buddhist teachings. In the seventeenth century Roman Catholicism came with an enriching impact on the people's life from Christian sources. During the hiatus brought on by the out-lawing of the Christian faith and the 240 years of national isolation the nation was carried along on the momentum of the Confucian and Buddhist impact and the nature-ancestral-worship of primitive Shinto. With Japan's emergence on the world scene in the nineteenth century and a resurgence of Christianity within her borders, its teachings and ideals infiltrated into a wide range of the nation's social, moral, intellectual and cultural life.

In 1931, however, State Shinto sprang into the ascendancy and exercised domineering supremacy. Both Buddhism and Christianity challenged its claims and vaulting pretensions but with little success. Politics, education, and religion were patterned according to its hoary myths and fantastic teaching. Every act of every day was linked with some of its rituals. It determined the thought pattern and set the

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norm for the habits and the actions of the people. It created the air which they breathed and the climate in which they lived.

Not only was Japan's military might destroyed and her industrial potential paralyzed by the war but her faith—the thing she lived by and lived for went into total eclipse. The dis-establishment of State Shinto left the people without any stabilizing norm and directive lead, groping in an intellectual and spiritual void. Under-nourishment and the precarious economic outlook for tomorrow aggravates this vacuum.

Their economic plight has been augmented by the forced migration of six million of their compatriots from Manchuria, China, Korea, Formosa, the Philippines, the Southern Pacific and Burma. Pyramiding these millions on top of her already excessive population packs her shrunken territory of 142,610 square miles with a population of 85,000,000. That means that number of mouths to be fed on arable land so limited that 2,700 people are crowded into every square mile. Belgium is counted the classic example of density of population per square mile of tillable land. Yet hers is only about 1,700. The United States has a bare two hundred to each square mile of arable land. The state of Illinois has only 141.

A sound democracy is more than an ideological structure. It must be built on economic justice for the last man, woman and child. It cannot thrive where the people are in want. The framers of the Atlantic Charter recognized

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this basic fact and declared that they would endeavor, 'to further enjoyment by all states, great or small, victor or vanquished, of access on equal terms to the trade and to the raw materials of the world which are needed for their economic prosperity.' For her own sake and for the peace of the Pacific, the New Japan must be given access to necessary food supplies and to such raw materials as will enable her to develope an extensive industrial program and produce goods needed for civilian use particularly for the markets of Asia. Not only so but with freedom to rebuild her merchant marine she must be given an opportunity to recapture her share of the world's trade. With her empire slashed and slivered to four islands with a total area no larger than the state of Montana, Japan is forced like Great British to seek economic salvation through all-out industrialization and large scale overseas trade.

Twin fears haunt the Japanese people. One, that they will be caught between an East-West atomic war and be ground to dust. They know too well what that means. Hiroshima and Nagasaki seared into their consciousness the horror and unspeakable terror of such an experience. The other, the fear that they will be elbowed out of a fair share of the world's raw materials and of the world's trade, and so perish.

These are somber possibilities. Only a people with the fortitude and Spartan spirit of the Japanese can keep their head high and courage unabated with their future beclouded

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by such lurid possibilities. If Japan is going to continue to exist and fulfill her new role as an ally of the peace loving nations it is imperative that we think through her plight in the light of human needs and in the light of God's provisions for these needs. *And do something constructive about it.*

Economic salvation though imperative is not enough. The paramount need of the Japanese people is to be delivered out of their intellectual and spiritual vacuum. People who have lost their bearings and sense of direction are an easy prey to false leads, pseudo ideals and mistaken goals. Victor Hugo declared, 'More terrible than any army with banners is an idea when its time has come.' Today he would say, 'More terrible than bombers with hydrogen bombs is an idea when its time has come.'

The only way to rescue the Japanese people from the perilous vacuum in which they are floundering is to give them 'ideas whose time has come.' The one effective means of ridding them of the ideologies that caused their nation's ruin is to replace them with the re-creative eternal verities and a dynamic way of life. In this titanic undertaking the ethnic faiths are no match for the need of the hour. State Shinto as folklore depicting the racial and national folkways of the Japanese people will continue to have cultural value. But as a substitute for religion and as a patriotic cult it is definitely out. Religious Shinto with its thirteen sects, its 117,346 shrines, 115,294 priests, and 34,470,509 adherents is

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twin sister of dis-established State Shinto.

Buddhism with its 110,000 temples, 100,000 priests and 42,312,586 believers is still a mighty factor in the cultural and religious life of the people. Japanese culture is heavily in debt to Buddhism. Since its introduction it has been the medium which has channeled the arts, the literature and the crafts of Asia to her shores. Buddhist Monks have kept Japanese art alive. Buddhist temples are still the centers where such distinctive indigenous arts as the tea ceremony, the flower cult, the impressionistic 'Noh' dance, and the 'Haiku' type of poetry are nourished and taught and where the nation's folklore is preserved. Some of the Buddhist sects are alert and aggressively engaged in a streamlined program of religious and welfare activities.

As a system, however, it has largely become a philosophy for the intelligentsia and a tradition for the masses. Its main function is to dedicate the newly born, officiate at weddings and escort the spirit of the dead to its final abode; the three major adventures in the human pilgrimage. It ministers according to its light to the inborn religious instinct of its followers. However, it is conditioned by the spirit and patterns of feudalism and has been militantly nationalistic. For the task confronting religion in Japan today it is a rather weak reed upon which to lean. It is too honey-combed with superstitious conceptions and practices and too steeped in its feudalistic and nationalistic heritage to give the people direction in this time of bewilderment and

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spiritual drifting.

The Christian faith uniquely meets the need. It has the redemptive Gospel that can lift the Japanese people out of their present spiritual vacuum. It has the basic patterns which will enable them to chart a new course. And it has the dynamic which will empower them to build these into the creation of a new nation. The principles and purposes that made the Japanese Christian Church a target for continuous attack during the war set her in the forefront of the forces that must build the Japan of tomorrow.

At the risk of repetition let us remind ourselves what those principles and purpose were; a passion for peace, loyalty to the monotheistic faith, an unshaken belief in the supreme worth of the human personality, setting human values first and the state second and maintaining the ideals of universal brotherhood. She was in travail with these creative principles until their and her time should come. Now the hour has struck. These cardinal Christian verities, personalized in the life of Christ and dramatized in the Cross are basic to the building of a new national and social order. Without them a new Japan is an empty dream.

Furthermore, the Christian community is the only group organized on a nationwide scale that has been trained to think in world terms and has developed an international mind. During the eighty five years of its existence it has lived in the expansive dimensions of a world fellowship. As an integral part of the world Christian community it has

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participated in the activities of that fellowship. Its representatives attended the World Missionary Conference at Edinburgh in 1910, which gave birth to the modern Ecumenical Movement. It sent a delegation of eight to the epochal Jerusalem Christian Conference in 1928 and was represented by twenty two delegates at the World Christian Conference at Madras, India in 1938. It had its representative at the first Assembly of the World Council of Churches in 1948 and had a full delegation at the Second Assembly at Evanston in 1954. The moderator of the Church of Christ in Japan is a member of the Central Committee of that body.

The members of these delegations took prominent parts in the deliberations of these ecumenical gatherings and transferred their atmosphere and interpreted their findings to their home constituency. The Japanese Christian Church has thus back of it a group experience and a tradition of internationalism which enables it to play a significant role in helping the nation to shift gears from a narrow national to a broad international outlook.

Shinto is polytheistic. Buddhism in its basic philosophy is pantheistic. To masses of the Japanese people God as the creator and ruler of the universe and man's maker is an 'Unknown God.' Moreover man as a personality, an entity of infinite worth in his own right, is to many an alien conception. The coming of Christ was not only an event in eternity. It was an epochal turning point in the

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human drama. He gave the world its greatest revelation of both God and man. He was 'the likeness of the unseen God' and 'it was in him that the divine fullness willed to settle without limit.' Moreover, he demonstrated what man can become.

The Japanese must make these two major discoveries. They must be done with the lesser gods and discover the God whom Christ revealed, the God with a capital 'G' and a capital place in the universe and in history. They must also discover man and his potentialities as a cosmic being. Without these two discoveries there is a bottomless emptiness at the heart of any culture and of any and every people.

Mentally and spiritually Japan is in transition. She stands between the old and the new. The world of her old imperialistic dreams is dead beyond recall. A new world is at the birth. The people, particularly the liberal elements, who were repressed and knocked around during the war years, eagerly waited for the bell to strike the inauguration of the new day that now confronts them. This day presents unprecedented possibilities. However, if the opportunity it presents goes by default, it will issue in a tragic moral and spiritual lag. Not since early Meiji—the last quarter of the nineteenth century—has the Christian Church faced such a destiny-deciding challenge in Japan as she does today. Although in the post-peace period some are finding it difficult to become socially and emotionally orientated to

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the new national order and reactionary tendencies and trends are not wanting, yet the nation still stands in one of God's great recreative hours. The situation is fluid. The people are malleable. The doors are wide open. The Christian community is divinely endowed to help determine the direction in which the pendulum will swing.

However, there is no quick and easy way, no swift and sudden conclusion to the task that confronts the Christian Church. The forces that blocked her advance in pre-war Japan have been driven off. The storm has spent its fury. The sky has cleared. Again the tide of public opinion is running strong in favor of Christianity. But there are great and tough problems ahead. The Japanese Church came out of her baptism of fire with her inner resources enriched but materially she is a near bankrupt Church in a near bankrupt nation.

The Japanese Christian movement is out-and-out urban in its character. The 2,000 Protestant churches, as well as the Catholic churches, are planted in the cities and towns. 95 cities and 21 of the larger towns, were bombed in the air raids and left in total or partial ruin. Hiroshima was wiped out. Nagasaki was a mass of ruins. Tokyo, a city of 7,000,000 was approximately eighty per cent destroyed. Osaka, an industrial center of over 3,000,000 people, was eighty per cent in ruins. Nagoya, a city of 1,500,000 was sixty per cent gone. Yokohama and Kobe, the two great port cities of the nation each with a population of 400,000

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presented a scene of utter destruction. Devastation in the other 109 raided cities and towns ranged from thirty-five to ninety-five per cent. During the post war years reconstruction has gone on apace but much of it is on a tideover temporary basis.

These air raids played havoc with the churches and Christian institutions. Of the 163 Protestant churches in Tokyo, only nine escaped destruction and of these four were seriously damaged. Of Osaka's 111 Protestant churches, only 54 remained intact. In Yokohama 3 out of 30 were left standing. That is the story on a nation-wide scale. Not only were one-fourth of the churches throughout the nation destroyed but half of the 193 Protestant schools and colleges and a large number of social welfare projects were bombed or burned. Three hundred thirty-one pastors lost their libraries and possessions through the destruction of church parsonages.

Two million six hundred and fifty thousand residences were destroyed. 2,100,000 were wiped out in the bombing and 550,000 torn down to clear the way for the building of fire lanes. The homes and business establishments of many of the members of the destroyed churches went up in flames. These church members were scattered far and wide. Most of them are compelled to start from scratch in rebuilding their homes and business ventures. Forty-one of the teachers and 552 of the students of the Christian schools were killed and 442 teachers and 9,373 students of these institu-

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tions lost their homes. The Catholic Churches and her affiliated institutions suffered in the same proportion.

Undaunted by this large-scale devastation and her own crippled condition, the Japanese Church set herself to the stupendous task of raising funds with which to reconstruct this broken and burned Christian line. Following the air raid which laid waste the city of Okayama one of the churches set the pace. The small remnant of members which survived the raid met for prayer among the ruins where the church had stood. Before that meeting broke up they highly resolved that in the work of reconstruction the House of God should have priority. In spite of their rags and hunger they were true to that decision. Before they rebuilt their homes and before they rehabilitated their shops and places of business they rebuilt the church edifice and with this as a center they and the community carried through the titanic task of clearing away the wreckage and restoring their section of the city. Not all churches have followed this lead but the program of church rehabilitation has called forth a lot of latent heroism.

In another city the senior deacon of a destroyed church who lost his home and business in an air raid, sold a plot of land which for generations had come down the family line and gave the proceeds to the church so as to enable it to rebuild. The lineage of that land linking it with ancestors centuries removed, not only endowed it with an incalculable monetary but a sacred emotional value unknown to the

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short-lived land-rich West.

The Church in post war Japan not only faces the titantic task of physical reconstruction but a disasterous dearth of qualified leaders. The older leaders were prematurely aged during the war. Many of the younger ministers and Christian educators were inducted into the armed services and never came back. During the war theological seminaries and institutions for the training of Christian workers got only the misfits and the left-overs. Until this slack in leadership can be made up the going will continue to be hard.

Yet the Japanese Christian Church is awake to the fact that she is in a rendezvous with destiny. The nation must of its own accord revise its thought life and recast its patterns of action. Nothing basically constructive and permanent can be built except on the initiative and under the leadership of the Japanese themselves. They have back of them over 2,000 years of history and a great culture and must work out their own destiny. Outsiders can help but in the building of a new Japan the basic motivation must spring from her own soul and soil.

Key Japanese Christian leaders are conscious that this is a time for greatness, a time to attempt great things, with a great faith in a great God. They realize that not only the Church's destiny, but that morally and spiritually the nation's destiny is at stake. They believe that God brought the Church through her Gethsemane for such a time as this. Motivated by a high sense of mission the Church of Christ

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in Japan following the surrender organized the previously mentioned 'Japan for Christ Movement'.

This crusade was motivated by the purpose of lifting the nation out of its spiritual vacuum, grafting Christian principles and ideals into the fabric of its culture and basically reconstructing its life from within. This was followed by a Five Year Special Evangelistic Drive.

In order to relate these movements to life let us dip into the author's diary. He served as Evangelist-at-Large in both campaigns. Here are facts and figures which when clothed in flesh and blood and embodied in living personalities tell a thrilling story. In 276 meetings conducted in 1951 there were 5,590 public first decisions for Christ. In addition 3,094 Christian renewed and deepened their dedication to Christ and to his cause. In 1952 in 284 meetings there were 4,007 who registered their purpose to give Christ the right of way in their lives. Moreover, 3,502 Christians advanced to higher levels of dedication and devotion. In 211 meetings held during 1953, 2,152 made the great decision. 1,961 Christians renewed their vow of allegiance to Christ.

In 293 meetings during 1954 there were 4,153 first decisions and 3,915 Christians who registered their purpose to go all out for Christ. This adds up to 15,902 non-Christians and 12,472 Christians, making a total of 28,374 people who took a definite step Christ-ward in these meetings.

The question naturally arises whether the signing of cards on the part of many thousands in these various campaigns

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was simply an emotional flash in the pan. How many followed through, were baptized and united with the Church? The figures are not all in but here is a token reply from my diary. Of the 490 who took a stand in the 37 meetings held by the author in March, 1952, 106 applied for baptism at Easter of that year. Of the 843 who registered their purpose to become Christians in the 38 meetings held in June of that year 142 took the further step of asking for baptism and church membership. Of the 2,157 new decisions in 1953 432 signalized their complete break with the past and entrance upon a new life through immediate baptism. Of the 4,151 decisions in 1954, 1,010 were for baptism. The majority of those who take a stand in these meetings lack the background knowledge necessary for baptism. They are enrolled in inquirers' classes and through instruction and fellowship are led on into the fundamentals of the Christian faith and life.

Eighty-five per cent of the audiences were young people—the builders of the Japan of tomorrow. Fifteen per cent of nearly every audience eagerly took their first stand on the side of Christ. While youth represented 80 per cent of those who faced life afresh with Christ as their captain, those who took a new stand came from every age group, every circle and every level of society. Youth takes the lead because it came out of the war in an agony of frustration and disillusionment. The Emperor, though held in high honor—and deservedly so—is no longer an object

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of worship. State Shinto has been banned. The dreams of empire and national greatness which had inspired their daring exploits had exploded like a child's soap bubble. The bottom has dropped out of the past. The future is a blur. In great numbers they are on an eager quest for a philosophy of life that endows it with a clear-cut design and a destiny worth suffering and sacrificing for.

Mothers as a class readily respond. The new day has ushered in many new freedoms. Young people, not a few, are interpreting these in terms of unbridled license. This has brought a whole brood of new problems into the home. Driven by the need of new wisdom and guidance higher than man's as they face these problems they turn to Christ. Here are some open windows into the hearts of Japanese motherhood. In a special meeting for 80 mothers who in cramped doll-house-homes combine the rearing of a family with the running of a shop 60 indicated their desire to take Christ into their hearts and homes. In another city in a gathering of 40 mothers from middle class homes eighteen took a similar stand. In an industrial area in a meeting of 75 wives of skilled mechanics 53 promptly responded to the challenge to open the way for Christ. These are typical experiences in the effort to win the homemakers and highlight their open heartedness.

Many educators and leaders responsible for youth look to Christianity in their search for the ideals and a dynamic that will stem the drift toward cynicism and

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hedonism. Eighty per cent of the church audiences are young people. But the teeming masses of the nation's youth are not in the churches. The agonizing search for something deathless and timeless to live by and to live for that characterized Japan's youth during the early post-war years is passing. Today many are being caught in a creeping cynicism. They are in revolt. They are in revolt against the feudal ways of pre-war Japan, in revolt against the desperate state of post-war Japan, in revolt against exploitative capitalism, and in revolt against rearmament and war.

Some are in revolt against life itself. They have become entangled in a nihilistic trend that is prevalent among disillusioned youth. To them life is just a cruel joke. There is nothing to it. Death is just around the corner. That's the end. Beyond that there is nothing but a rendezvous with the dust. So let us eat and drink and be merry ! An alarming number are prostituting the new freedom democracy has brought. A passion for pleasure and a wave of sensualism has swept them far out on the reefs of life. In the before-and-after-twenty age bracket crime has topped a new high. In common with a similar post-war trend in the West juvenile delinquency is a migraine headache to many parents and to the authorities.

Communism recruits its gorilla underground battle line from youth. Of 361,300 students in the nation's 223 four-year colleges and universities 5000 are tinged with the red

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ideology and participate in Communistic inspired uprisings. Alarmed by these tendencies educators are looking anew to religion. Those who turn to the Christian faith are on the increase. In a rural town in an audience of 122, of the 59 who took their first public stand for Christ, ten were teachers in the local public schools.

Here and there a disillusioned Communist breaks with the party, turns his back on the party line and inlists under a new banner. One of these was the leader of the cell in his village. Today he heads up a crusade for Christ in that rural community. Another is the front line leader of the young people's activity of the church which he has joined.

Buddhists as well find in Christ what they fail to find in Buddha. In one meeting the superintendent of a Buddhist kindergarten came out for Christ. In her confession of faith she declared she could no longer endure the emptiness of leading the children each morning in worshipping the lifeless symbols of the gods. She wanted to lead them into a vital relationship with the living God. A Buddhist priest brought his wayward son saying that he had done everything that Buddhism could do for him but in vain. At the end of his Buddhist resources he brought him to Christ. This time it worked. This modern prodigal about faced, started anew with Christ and is going the Christ-way strong. The daughter of a Shinto priest caused a sensation in her city and among her friends by being one of a group of young people who pledged allegiance to Christ.

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Rural Japan offers a rare area of opportunity. In a meeting in a rural village the head of the local Young Men's Association, whom the Communists had spotted as the logical leader of their cell, faced up to the challenge of Christ. He did not, however, join the group of young people who that night stepped out on the side of Christ. He did not come through. Following the service he and an intimate friend discussed the pros and cons of Christ versus Communism far into the night. At two o'clock they retired but their minds battled on. Just as the sun rose in the east the following day he appeared at the farm house where I was staying and announced that in the early dawn they had chosen Christ.

In the industrial areas hearts are likewise open. In a city far from the main currents of travel the head of the labor union, in a paper mill which employs 800 workmen, came out publicly for Christ. At a service in a factory district out of 53 working folk present 24 responded to the appeal. In another industrial area out of an audience of 67, 21 made the great decision. In another meeting attended largely by highly trained technicians 36 of the 100 in attendance registered as inquirers.

At a factory meeting 30 of the 50 employees chose the Carpenter of Nazareth as their Saviour and Guide. This factory specializes in office fixtures. The owner conducts a weekly Bible class for his workmen. His goal is an all-Christian personnel, each of the employees a stock holder,

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joint planning and joint sharing of the profits. This is a one hundred per cent venture in applying Christian principles to business.

The experiences recorded above are a few leaves out of the author's diary. To get the total story they must be multiplied by similar experiences on the part of two Japanese Evangelists-at-Large and a score of pastors who have participated in these movements. Moreover the Japan Seiko Kai (Episcopal-Anglican Church), the Japan Lutheran Church, the Churches affiliated with the Southern Baptist Convention, the Evangelical Alliance Mission, the Nazarene Church, the Pentecostal Church, The Youth for Christ Movement and two score and more other Protestant groups have carried on simultaneous evangelistic crusades during the post war years with similar results.

In the field of broader cooperative evangelism the Japan National Christian Council put on campaigns and pressed the battle for Japan's soul. In two of these Dr. E. Stanley Jones served as the spearhead. During his four months itinerary touching many of the major cities in 1951 and again in 1953 a total of 54,097 people signed decision cards. Although many Christians were led to take advance ground in these meetings the majority who signed cards were non-Christians.

In 1950, the Lawrence L. Lacour Party made a cross country tour bringing the impact of the Christian Gospel to bear upon a large number of cities and towns. Because

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this quartet majored in music it secured entree into many public schools, an entirely new scene of action for the Christian evangel. Through song and story they influenced 15,780 people to go on record as purposing to go the Christ-way. Here again the majority were first decisions. Again in the summer of 1954 the Lacour Party dug in for two months in ten centers in one of the northern provinces. As a result of this intensive effort there were 35 baptisms, 130 candidates for baptism and preparations were made for the organization of churches in all these communities. 4,203 people signed cards as inquirers.

An outstanding feature of all of these movements is the drive into the hitherto unreached rural areas containing half of the nation's 85,000,000 people. This has incalculable possibilities. The sons and daughters of the soil, though conservative in their thinking and social outlook, constitute the nation's moral backbone and furnish its leaders in every sphere of action. Despite their economic handicap, the Japanese farmers are leagues in advance of the peasant class in other nations of Asia. There is a primary school in every village. This is housed in the best building in the district. Under the new educational system a junior high department is being added. This will give every farm child at least nine years of education.

There are radios in 11,600,000 homes in Japan. A large per cent of these are farm homes. In the villages from six to ten people listen to one radio. This brings the news

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release, the lecture or the musical number within the hearing of practically everyone in the village. The daily paper goes into every village and is avidly read. There are electric lights in every farm house. There is a bicycle on most of the farms. Every town has a number of cooperatives and mutual aid organizations. There is a hospital in every large town and nearly every village is within reach of a physician. In their all-over program of rebuilding the battered Christian line in the cities and pushing it out into the rural villages the Japanese Christian leaders have evolved a master strategy that is pregnant with potentialities.

The Japanese Church is confronted with the most epochal opportunity the Christian Church, East and West, has faced in many a century—the basic reconstruction of the total life of a nation. A nation in which mentally and spiritually the situation is fluid and plastic waiting to be cast into a new pattern. Not since the time of Constantine has the Christian Church been called upon to come to grips with a task of such titanic dimensions.

God in his divine strategy has broken in upon the life of this people and opened the way for a forward run for the Kingdom. In such an hour the young Japanese Church should not be compelled to stand alone. For the Christian Church there is no East and there is no West. Nothing less than the pooled spiritual and material resources of the World Church can adequately meet this challenge. Only as the Christian Church in her ecumenical character, musters

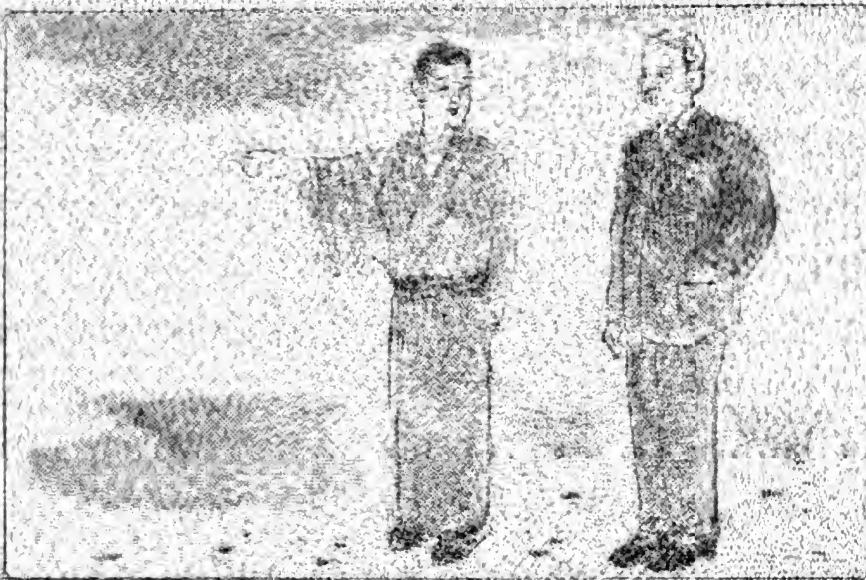
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her forces and follows through can the God-initiated task of a reconstructed Japan be brought to its full consummation.

The body of Christ is not broken into regional nor racial areas. The Church on a global scale is one and indivisible. Here is a clarion call for her to demonstrate in dramatic fashion her oneness, Only so can she speak to a broken shattered world about one God, one world community and one humanity.

CHAPTER XX

THE EAST TEACHES THE WEST



For a century and a half the World Christian Mission of the Church was a from-the-West-to-the-East movement. It went on the assumption that the West had everything to teach and the East everything to learn. That always was a fantastic assumption. Today it is fatally false.

Asia is not a vast stagnant backwater of civilization. The one billion and more people of the East—half of the world's population—are riding the crest of an epochal history-making renaissance. This movement is more than a renaissance. It is a high geared political, economic, social and cultural revolution. It is a basic awakening of the human spirit to its inherent worth and its limitless potentialities. Even though

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Communism should fold up and mysteriously disappear from the Eastern scene Asia would still be in ferment. Asians have discovered that they are folks. An explosive sense of self-respect has set them in revolt against not only western imperialism and colonialism but against ignorance, disease and poverty. Against everything that hampers man in his ascent to God's intended goal. Asia's revolt is not rooted in ideology. It is motivated by the dynamism of the human spirit.

In its inception this revolution antedated by fifty years Russia's ideological crusade and the present East-West tension. For half a century it has been smoldering and gathering momentum until today a strongly fanned flame of nationalism is sweeping across Asia. During the past ten years seven eastern nations, the Philippines, India, Pakistan, Burma, Ceylon, Indonesia and French-Indo China with their 600,000,000 people have shaken off their colonial status and attained independence. Of history's political and social revolutions none in so brief a period has encircled such a vast area and brought so many nations and peoples within its scope.

Regardless of their diversity in history, customs and languages, from Mongolia to India, Asia's millions are united in their determination to throw off western political domination and economic exploitation, acquire a status of social equality, assert their right to work out their national destiny, and give free play to the genius of their race. There is a

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high resolve planted deep in every heart. They are out to make the next century the Century of the Eastern World, the Century of the Colored Races.

Not only does the Christian Mission confront an Asia that is in a new mood but it confronts a new world. At the turn of the century the contacts between the Orient and the Occident were few and far between. There were few common interests. No ties bound the one to the other. The East was East and the West was West. World War II changed all that. It took the nations of both hemispheres and bound them up in one compact bundle. Regardless of the political and ideological cleavage that exists between the Communistic Block and the non-communistic nations, today there is no East and there is no West. In this shrunken global world the East and the West are so intimately interlinked and interrelated that their destiny is one. They will go up together or down together. There is no other alternative.

Moreover, the so-called Younger Churches of Asia have passed their adolescence. The Christian Church in India has her rootage in one hundred and sixty years of history and is buttressed by well established traditions that are indigenous to the soil. The Christian Church in China standing today in the martyr tradition has accumulated one hundred and fifty years of history and corporated Christian experience. The Japanese Christian Church is nearing the century mark in her history. This means that many of the leaders of the Eastern Churches are second, third, and even

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fourth generation Christians.

Hitherto the missionary has been the main figure in the Christian Mission in Asia. He blazed pioneer trails. He sowed the seed in virgin soil. He built foundations. There had to be that period, just as in the history of the early Church, Paul, the Christian Jew, carried the Gospel to the Gentile World. But the time came when great leaders arose from among the Gentile Christians.

In the unfolding life of the Church, that process is being repeated. Out of the East eminent Christian leaders are emerging, men and women who in culture, in character, in faith, in devotion, in the dynamic quality of their personalities, and in their powers of leadership are the peers of the leaders of the Church of the West.

Our Western forms and patterns must not be imposed upon them. They must be given the freedom we claimed for ourselves; freedom to think their own thoughts and work out their own patterns as they endeavor to integrate the Church and her life with the genius, the psychology, and the social milieu of their people. Only so can the Church become deeply rooted in the soil and function as the leaven of the Kingdom working from within the life of these nations.

The faith of these Christians must be a first-hand, Spirit inspired, inner experience. Furthermore, their inter-church relations must be an out-growth and expression of that experience. The historic Church: her mature faith,

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her corporate experience, her centuries-tested traditions will throw a flood of directive light on the development of that inter-church relationship. But under the guidance of the Divine Head of the Church it must be an inner growth blossoming out of the Younger Churches' fresh faith and buoyant experience. Western denominationalism must bow itself out of the way and give the Church of the East full freedom to blaze new and hitherto unexplored trails for ecumenical Christianity.

It is still imperative that Christian evangelists be sent to the East from the West. They are needed. But a new era has dawned. It would be fatal to simply brush the dust off of the old blue prints, pick up the traditional patterns and attempt to carry on entrenched in the old grooves. Human nature and fundamental human needs are unchanged. The basic character of the people of Asia and their need of Christ are the same. But we must reorientate our attitude and our approach as well as our methods to the revolutionary changes which are recasting the life of Asia.

Moreover, the Christian Mission must increasingly become a two-way stream between the Church of the West and the Church of the East in which mutuality and sharing will be given major emphasis. It must become a movement in which Western Christians and Eastern Christians as equals share their thinking, their insights, their experiences, and jointly plan on a global scale for the Kingdom's advance.

No geographical segment of the Church can exhaust the

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unsearchable riches in Christ nor fathom the full content of his matchless Gospel. The Church in every geographical and racial area makes new discoveries, is endowed with new insights, and has some distinctive contribution to make to the total life and experience of the Ecumenical Church. The Japanese Christian Church is no exception.

One of these contributions stems from her highly developed mystical sense, her vivid discernment of the unseen, and her sensitiveness to the reality which exists in and beyond the seen and the material. Our glamorous materialistic Western civilization has done something to us. It has dulled and de-sensitized our spirits and dwarfed our spiritual stature. It has subordinated the spirit and spiritual values to things ; things that can be seen and handled, measured and weighed. If there is a survey to be made, a building to be built, an organization to be created, a drive for funds, a campaign to be launched, or a crusade to be inaugurated, turn to the American Church. She is a past-master in these fields and in a blaze of publicity presses her way to the goal with driving efficiency.

If, however, you want to explore the heart of God, delve into the mysteries of the human spirit, fathom the hidden sources where men really live, or experience the deep running tides of the Spirit, turn to the Church of Japan and of the East. She will not disappoint you. She is at home in these areas which for us are largely uncharted and of which we have only a marginal knowledge.

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Some of these Christians have an occult clarity when it concerns the things of the Spirit. Their hearts are attune to the mystic whisperings of the Eternal. Their quest for quiet, their at-homeness in silence, their mastery of the art of meditation, and their artless practice of prayer, take them into the inner reaches of the unseen world and to the hidden sources of the spiritual realities; areas which we yearn to explore and preempt but only glimpse occasionally from afar.

This characteristic is personalized in Dr. Toyohiko Kagawa in whom the mystic and the realist are harmoniously blended. He takes a solid hour at the dawn of the day for silence, meditation and prayer. During that hour he opens his total personality to God and gives Him a chance to play full and free upon every key of his being. No one can tarry with Christ in the hush of the early morning, every day that dawns, and something fail to happen. And it happens. It is impossible to account for Kagawa—incessantly doing the humanly impossible—if that morning hour when he hides in the heart of God is left out of consideration.

Rooted in this sensitiveness to the unseen realities and a mystical awareness of God is a spirit of profound reverence that greatly enriches the worship of our fellow Christians of Japan. Centuries of participation in the elaborate rituals and colorful ceremonies of Shinto and Buddhist worship has left a deposit in the souls of these Christians. Moreover, the East's devotion to orderly procedure and

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fixed observances has conditioned their emotional reaction to times and places and ways of worship. In the services of the Christian Church this heritage from the past has been transformed and purified into an all pervading spirit of reverence and worship.

American Protestantism would do well to capture and cultivate this spirit of reverence and contagious worship in its approaches to God. The quiet step, the bowed head, the prayer, the hushed silence, and the attitude of expectancy that characterizes the worshiper in the Christian churches of Japan as he engages in corporate worship, wipes the world's dust from his mind, re-sensitizes his spirit and enables him to enter into renewed and intimate communion with his Maker.

Another contribution which the Church of the East will make to the Church of the West comes from her appreciation of the timelessness of time and the continuity of life. Our mania for speed tends to make our American Church life shallow and superficial. Too often we are so intent on stepping on the gas that we have no time to cultivate the high art of meditation and prayer. Our high tensioned way of life deprives us of the temper necessary for quiet hours in quiet places with nature and with God.

Silence, quiet times, periods of waiting intensify our restlessness. We do not know how to take them and make them minister to the discipline of our spirit. This not only robs us of serenity and inner integration, of poise and

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power, but limits our outlook to the todays and the tomorrows. Our plans and projects too often are tentative and short-ranged. They lack the imagination and the daring of those who 'live as seeing the invisible.' We plant today and look for a full-blown harvest tomorrow. At the most we think and plan in terms of decades.

The Christians of the East live in lands whose history roots back into the far distant past. China looks back over fifty centuries of unbroken history. Japan has a retrospect of some twenty centuries. These people have lived so long that whether they look back to the yesterdays or forward to the tomorrows their's is a timeless outlook. The sense of the ages runs in their veins. The result is that their thinking and planning are long-ranged, in terms of generations and centuries. And, come wind, come weather, come what may, they carry through, knowing that the very stars in their courses are their allies and time is a master-solver of their problems.

During a visit to the University of Nanking in 1936, I learned an unforgettable lesson. The Chinese president took me over the campus and showed me the buildings and equipment of that great Christian institution. On returning to his office, he asked If I would like to see the plans for the Greater University of Nanking. I certainly would. As he unrolled blue print after blue print he unfolded an amazing dream. Astounded at the vision and the daring that gave birth to that dream I impulsively asked, 'How long

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do you think it will take to implement that dream in an extended campus, additional buildings, necessary equipment, and an enlarged faculty ? ' As casually as though we were talking about something that was going to happen within the next few days he replied, ' probably one hundred years .' One hundred years ! When you build with that kind of outlook you cannot plan superficially. You must go deep and project your dreams out across far frontiers. Like God you are compelled to think big thoughts and take the long long look.

This timeless outlook also gives these Christians a sense of the continuity of time. This also runs in their blood. Many of them see life as an unbroken whole. The warp and woof of the ' now ' and the ' next ' of life are so delicately interwoven that they constitute a flawless pattern. The curtain between the seen and the unseen world is more imaginary than real. Their loved ones who have crossed the Divide are still near. They see their familiar forms through a thin veil. But they are not ghosts. They are very real. There is a sense of solidarity and comradeship with them that death cannot destroy.

There is nothing strained nor strange about this two-world fellowship. For them it is as unaffected and as natural as breathing. Is this simply a hold-over from ancestor worship ? Or is it a foretaste of the ' eternal life ' of which Christ spoke so frequently and familiarly ? To him it was a cardinal reality. And the East has lived long

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enough to experience the truth that the 'eternal' in Christ's redemptive gift of 'life' is not mere Oriental imagery nor an iridescent dream.

So real and radiant is this two-world comradeship that at their funeral rites the Japanese face the bier and address the spirit of the departed in the first person. To the sophisticated and uninitiated West that seems eerie. Yet listen! 'I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whosoever lives and believes in me shall never die!*' Christ was no visionary. He was a realist dealing with reality at its source. For the Christian death is not a time for mournful dirges and the 'Death March.' It is a time for flaming hope as the spirit of man 'crosses the bar' and makes the great adventure where 'what is mortal is swallowed up by life.'**

Furthermore, the Christians of Japan and of the East find life rich and full on a level of great simplicity. A flower, the riot of color at sunset, the rose-tinted dawn, a full-moon-viewing party, a tramp through the green growing fields, a sip of tea unsweetened and uncreamed, a friendly chat in a shady nook in the summer or around the snapping charcoal brazier of a winter evening—these simple and easily available pleasures and pastimes give life flavor and fullness. It all raises a towering question mark in one's mind and leaves one wrestling with a torturing doubt regarding the satisfaction-giving qualities and the happiness-

* John 11:25-26. ** II Cor. 5:4.

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creating possibilities of much that we of the West call pleasure and frantically strive to make our own.

They do not ignore nature nor take her for granted as we in our hurry and scurry are prone to do. Nature in all her forms and in all her moods speaks a language they understand. Between her and them there is a mystic kinship and an intimate comradeship that endows life with imponderable values.

Again, and it cannot be said too often, the younger Churches of Asia are challenging the mother Church of the West to do something about her deplorable and crippling sectarian schisms. They have a keen appreciation of the fundamental truth that the Church—the mystical body of Christ—is one. Western denominationalism that has meant so much to us means nothing to them. They have none of the historical background nor the experiences out of which these divisions arose. They, therefore, have none of the emotional reactions that go with these denominational groupings.

For the East these Western sectarian patterns are meaningless foreign accretions to the Christian faith. They do not blend naturally into the Oriental setting. Moreover, since they cannot find them in the New Testament they cause confusion and call for endless ex-cathedra explanation and rationalization. An outstanding Japanese Christian leader declares that when he accepted Christ he believed he became a Christian. Many months later, much to his surprise, he discovered that he had become a Presbyterian.

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His experience is common in every communion. As this chapter is being written a captain of industry, a key figure in financial circles took a stand for Christ. A man of action; having made the great decision he resolved to join the Christian Church and stand up and be counted among his business associates. In his own words, 'I set out on an eager quest for a church-without-a-sectarian-smell.'

Another reason why these Christians yearn for unity and unbroken intimate fellowship has to do with their environment. Throughout the Eastern World Christians are a minority group. China has 500,000 Protestant Christians scattered among a population of 450,000,000. Japan has 364,390 immersed in a great life stream of 85,000,000 people. This environment even where it is not hostile is non-understanding and unsympathetic. Therefore the Christians are lonely groups. They are isolated groups. Often they are embattled groups. They need each other and the undergirding strength that comes from a sense of Christian solidarity.

These Christians of Asia yearn to build an unbroken integrated front as they face the elephantine odds that confront them and the unfinished task that presses in upon them. Even though there had been no war a union of many of the Protestant communions would eventually have taken place in Japan. Every trend within the Protestant community was in that direction.

Similar trends are apparent in other parts of Asia.

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The Church of Christ in China is a union of a number of the major communions. In South India they have established a United Church. A venture in which the Presbyterians, Congregationalists, Methodists, and the Anglicans have united their forces and built an unbroken integrated Christian front in their effort to win the people of that sub-continent for Christ. Our fellow Christians of the East are putting the older Christians of the West to shame. They are dramatizing their loyalty to Christ by sensing his passionate concern for his followers and carrying into effect his High Priestly Prayer that they might be one that the world might believe.

The unfinished task in Asia is too herculean. The work of Western denominations in this area must be re-orientated in such a way as to eliminate all inter-church competition and over-lapping. The challenge of the new day calls for a more masterful cooperative strategy, a more effective technique and a daring far-planned program. Instead of fragmented denominational missions we need to build on every mission field an all-Protestant front; combine our man-power, consolidate our soul-power and pool our material resources in a coordinated, strongly integrated, aggressive crusade for Christ and his Kingdom. ‘The churches must become the Church’ if Christianity is going to win in a world that has lost its way and in which East and West divergent ideologies are contending for the mastery of men’s mind and for their loyalty.

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In an inter-related world a divided Church is an anachronism. How can a Church divided into three hundred and more different and separate segments hope to make any contribution toward the building of a unified world in which there shall be one globe-girdling community, one all inclusive brotherhood? If the Christian Church would lead the nations into harmonious and cooperative living she must first dramatize that unity and fellowship in her own corporate life.





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